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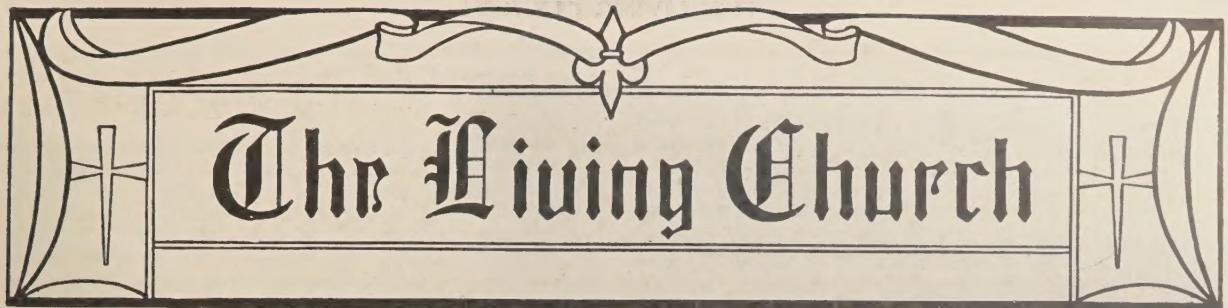
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TEMPTATION is our lot on earth: we live a tempted life, but our trust about the Holy Ghost is that He will conquer what is bad in us—that temper, those bad thoughts—and give us control of the passions which are so strong in us. He will make us good and drive out the bad. What a splendid encouragement to think we have such a Power within us, the Power which cries "Abba Father" in our hearts and can make us better men.—*The Bishop of London.*



VOL. L

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 21, 1914

NO. 17

EDITORIALS AND COMMENTS

The Problem of the Copper Country

"WHEREAS, The moral and spiritual welfare of the people demand that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and humane forms and organizations as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and

"WHEREAS, The most disproportionate inequality and glaring injustices, as well as misunderstandings, prejudice, and usually hatred as between employer and employee are widespread in our social and industrial life to-day; therefore be it

"Resolved, The House of Bishops concurring, That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which there shall be a more suitable distribution of wealth, in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved by the efforts of the many who, in the spirit of Christ, put the common welfare above personal gain, the Church calls upon every communicant, clerical and lay, seriously to take part and to study the complex conditions under which we are called upon to live, and so to act that the present prejudice, hate, and injustice may be supplanted by mutual understanding, sympathy, and just feeling, and the ideal of thorough democracy may finally be realized in our land."

THE foregoing Preambles and Resolution, adopted with enthusiasm by the recent General Convention, appeared at the top of an editorial entitled Social Justice and the Catholic Faith in *THE LIVING CHURCH* of November 29th, as they appear here. We wrote of the subject then with enthusiasm. "Why," we asked, "should Catholic orthodoxy be popularly linked with industrial and economic reaction? Why should it be thought that the maintenance of the economic *status quo* in the affairs of this world should be a duty resting upon the historic Church?" "With the glory of the Catholic faith burning behind a clear and well-trained intelligence, the Church will drive ahead far and fast." "Every communicant, clerical and lay, must study, and study hard. . . . This challenge to the Christian consciousness of our day must be met. . . . Catholic devotion, scientific intelligence, a clearly-visioned ideal of social redemption—these are the things to which the Church is committed."

We believe *THE LIVING CHURCH* was a pioneer in definitely connecting social duty with religion and with Churchmanship. Our Social Service department was the first to be established in a religious paper. At no time have we been willing to narrow the subjects for editorial consideration to such as may be embraced within the term, ecclesiastical. The large questions pertaining to the Kingdom of God and the social order of mankind are questions which demand the most careful thought of Christian people, as the resolution of General Convention declares. We shall do what we can to assist in their consideration.

It would be a pitiful thing if the first great economic question to which the Church's resolutions should be applied in concrete form, should only demonstrate that the Church

did not mean what it said; that the Church, through her communicants, "clerical and lay," was not prepared to "study" the complex issue "and so to act that the present prejudice, hate, and injustice may be supplanted by mutual understanding, sympathy, and just feeling, and the ideal of thorough democracy may finally be realized in our land."

We have heretofore referred to the grave problems growing out of the miners' strike in the copper country of Michigan. No better test of the application of the Church's resolutions to concrete facts could be found. For more than half a year class has been arrayed against class, and "misunderstandings, prejudice, and hatred as between employer and [former] employee" have reached a point of white heat. Probably the actual casualties have not been great as compared with certain other strikes of equal magnitude in other places, but they have been enough to be serious and they have certainly engendered the bitterest feeling; so bitter, indeed, that we have been amazed at the heat displayed in some of the letters received at this office since the matter first received editorial mention. Certainly the conditions existing in the copper country—by which is meant that section of the northern peninsula of Michigan comprised in Houghton and a part of Keweenaw counties—are precisely such as are described in the latter part of the second preamble above, and such as lead, therefore, to the conclusions relating to the duties of the Church and her communicants, clerical and lay, that are related in the resolution. Wholly disregarding a certain resentment which we seem to detect in many of our letters from the section, we intend to do our part in studying the "complex conditions."

THE STORY is singularly like many another chapter of American economic history, with an exceptional amount of care for the welfare of their employees on the part of the mine operators. There were houses, well built and rented at very low rates to the miners; there was medical and hospital service both for employees and for their families, with only nominal fees; there are bath houses, a free library, fine schools (built by the largest of the companies and leased to the school district), and much efficient welfare work. Food, fuel, and light were furnished at low rates. There were abundant churches, for which free sites were given, and the mining companies "have donated liberally to the churches in the community. In the Calumet district there are some thirty odd churches to which the company has contributed the sum of \$35,762.00."* There were plans for public club houses, there were efficient safety methods, there was real interest in the welfare of employees. The evidence is conflicting as to the amount of wages actually received by individuals, there being apparently no fixed minimum but rather a "bonus" method depending to some extent on the output of the individual, which, in any mining industry, is bound to be extremely variable. Probably there was ground for criticism here, though this also is denied. The hours, measured from leaving the surface to return, were generally

* Strike Investigation by the Committee of the Copper Country Commercial Club of Michigan, p. 41.

from ten to eleven hours. In the investigation of the Copper Country Commercial Club cited above, the long hours are admitted to be a real grievance and some other suggestions are made looking to improvement of conditions. It is understood that the operators are entirely willing to agree to these and to any other legitimate criticisms; but the rock upon which an absolute split occurs is the demand of the strikers for "recognition" of their union—the Western Federation of Miners. The strikers stake everything on that demand; the operators stake everything upon its refusal. Whatever subordinate questions there be, are, apparently, susceptible of settlement. Both parties declare absolutely that their position on this is unchangeable. So, gradually, new employees have been substituted for strikers, and a considerable force is now at work. The operators have been slow to evict their striking tenants who were not paying rent, but the necessity for housing new employees has compelled this process to be commenced. Medical care was, quite generally, continued to the families of the strikers during at least the earlier months of the strike, and perhaps is still.

This we believe to be a true recital of the condition. Locally and superficially, the problem may be solved by supplanting the strikers altogether, finding new employees not connected with the order. Thus the evil day may be postponed, and middle nineteenth century conditions (at their best) may be intruded a little farther into the twentieth century. But to suppose that the Copper Country miners can be permanently segregated from American labor conditions in such wise as to prevent affiliation of the employees with a "union" of national extent, seems wholly contrary to human expectation. Whatever be the limitations and the faults of the trade union system, and it has both, it seems certain that American labor has permanently won the right of collective bargaining, to be negotiated, not by a local, but by a national or international organization. And modern thinkers on economic subjects are fairly unanimous in saying that this is right.

Theoretically, the copper operators generally declare that their opposition is not to the labor union *per se*, and they point to the fact that their machinists, engineers, etc., are generally connected with their appropriate unions. The Bishop of Marquette, in his very lucid statement of conditions printed in our issue of January 31st, writes: "The mine managers are practically all—all but one—on record as favoring unions, and have been ready from the start to treat with their own men, but not with the Western Federation." As to this latter, all critics are agreed. "The mine managers will not recognize the Western Federation of Miners," is the final conclusion of the *Strike Investigation* report already referred to (p. 83).

In that is the *impasse*. That, therefore, is the particular phase of the question which Churchmen may well study. In the hope of throwing light on this subject, we had, before the receipt of the letter from the Bishop of Marquette or any of the letters printed subsequently in THE LIVING CHURCH (January 31st and February 7th), written Mr. John Mitchell, vice-president of the American Federation of Labor, an expert in mining conditions, a former member of the executive board of the National Civic Federation which has been so large a factor in securing industrial peace, asking his judgment as to certain phases of the dispute. We desire to direct attention to Mr. Mitchell's article (p. 595) and to the specific questions which we asked him to answer. We believe those questions cover the ground as to whether the record of the Western Federation of Miners is so bad as to justify the Michigan operators in their attitude toward it, and whether any other recognized union could be substituted for it.

For we entirely agree with the proposition that an organization that stands for crime must be relentlessly opposed. That there is a criminal strain in trades unionism has been proven beyond question. That the officers of the American Federation of Labor have been strangely gullible—as in the McNamara case—has certainly impaired confidence in them. But that we are thereby obliged to accept highly colored newspaper stories of corporate crime unchallenged does not follow.

There is always crime in connection with strikes and other extreme labor troubles; and where strikers are of a low social order, foreigners, often ignorant of the English language, and easily led by demagogues, crime is much more frequent than it is otherwise. Thus, there was no trouble in Michigan so long as the miners were English Cornishmen; but with the trend of the population these are gone, and Finns and Croatians have taken their places. The resultant problem goes much

deeper than that of a labor strike. It is one of welding these forces into the American body politic. If that has been really attempted in the copper country—perhaps it has been—it has not been successful.

So the real question as to the Western Federation and its status is greatly complicated by the mixed membership and the low condition, socially and intellectually, of the mining populations. It is easy to expect too much of the union. It cannot make Americans out of undigested aliens. It cannot give American ideals. The Western Federation of Miners must be judged with due allowance for these facts. Has crime been of the essence of the organization? Or has it been only incidental to certain great clashes between its members and their employers? It is no defence of crime to say that there is a real distinction between the two questions; and if the economic question underlying this strike is seriously to be studied, that preliminary question must be investigated. We do not pretend to be in possession of facts sufficient to answer it off-hand. Mr. Mitchell cites Butte, Mont., and the experience of the Amalgamated Copper Company with its employees to show that the Western Federation of Miners is a trustworthy organization. If a non-political and unprejudiced body were really to study the subject in all its phases, investigation might well proceed upon those lines.

It ought to be recognized, and particularly by representatives of "labor," that nothing hurts the labor movement so severely as the loss of public confidence. Moyer and the Federation of Miners threw that confidence away in their Idaho chapter. It may be that they have had other chapters in their career that should tend to offset the loss of confidence thus sustained. Mr. Mitchell thinks so and we hope so; at least the contrary ought not to be assumed without careful investigation. But if the Western Federation loses this strike, it is because of its early misdeeds and because it clings to leaders that the public distrusts. And the American Federation of Labor itself suffers by reason of its earlier attitude toward the McNamara scandal.

For it is at least two generations too late to maintain seriously the position that the Bishop of Marquette attributes to the Michigan operators, that they "have been ready from the start to treat with their own men." Whether that is a wise or an unwise position, it is simply obsolete in American labor economy. Labor gives expression to itself in every trade to-day through the voice of a national organization, having local branches. If Bishop Williams be correct in his impression as to the attitude of these operators, they are opposed, not merely by the Western Federation of Miners, but by the whole trend of enlightened public sentiment, by the prevailing view of social economists, by the spirit of the twentieth century. While, therefore, Mr. Mitchell may, and probably does, fail to do exact justice to these operators in believing that their opposition to the federation "is based exclusively upon the ground that [it] has demanded higher wages, shorter hours, and better conditions" for its members, the operators may still, with the best of intentions, be influenced by economic beliefs that have simply been relegated to a past century by the thinkers of the day.

For the first surpassing, pathetic mistake of the operators was in refusing to answer the demand of their employees for a conference when it was requested. It has been said that the demand was couched in insulting language; but this is not borne out by scrutiny of the letter addressed to the operators by the committees of employees representing the newly formed union of the Federation last July, which is printed in the *Strike Investigation* (p. 54). Viewed as a test of good letter writing, the letter was not a satisfactory one. It was very blunt. It was tactless. But it was more polite than certain letters on the subject which have come to THE LIVING CHURCH from educated men in the Copper Country; quite as polite, indeed, as one of those which we have printed. The most objectionable clause in it was a threat to strike, "should you follow the example given by some of the most stupid and unfair mine owners in the past." If a lapse from high standards of literary etiquette on the part of Finnish and Croatian miners is sufficient to justify all that this strike has involved, then the operators were justified in making no reply to that important letter, and one of them was justified in returning it with the word "Refused" written across the envelope. But if the whole strike is over a question of etiquette, the public has the right to intervene. Whatever else there is to say, the strike began with a colossal mistake on the part of educated men who ought

to have been big enough to disregard the tactless expressions in a serious letter that was addressed to them.

We do not believe this *impasse* is justified. We question whether the facts as to the status of the Western Federation and the proposition submitted by Moyer, as stated by Mr. Mitchell, have been sufficiently weighed. We cannot altogether agree with some of his conclusions, but we very much wish there was an unprejudiced, non-political body prepared to investigate the *real* and not only the superficial questions at issue, and see whether the *impasse* might not be removed.

In all labor disputes of this nature we must, probably, be dependent on the good offices of such outside bodies. Perhaps a body such as the Industrial Commission of Wisconsin affords the best protection to the public in such crises, as well as to the parties directly interested; and more and more it is recognized that the rights of the public must be treated as paramount in great labor disputes. No one supposes that strikes are made impossible under the system established in Wisconsin whereby the Industrial Commission is vested with large powers as between employers and employed; but they are much less liable to occur under such a system, and the conditions of this present strike are just those which would make a similar commission invaluable in Michigan. We question whether a strike of this nature could have continued beyond two or three months under the Wisconsin system, and it is at least quite possible that it never would have commenced. Possibly the "Wisconsin Idea" has found the beginning of the solution of labor disruptions of this nature.

Bishop Williams has borne splendid testimony to the pastoral efficiency of the rector at Calumet, who, in the midst of the storm, has ministered so faithfully to his charges. For that faithfulness we have only praise.

But the soldiers at the cannons' mouth are not the only patriots who serve their fatherland. More important even than these are the statesmen who do not lose their heads in the midst of annoyances, and who seek to make peace with honor to both parties in any conflict.

BY request of the executive committee of the Federal Council of the Churches of Christ in America, we are publishing, on another page, a Statement of Principles of this body. If the committee is right in believing that "some misunderstand-

A Statement of Principles ing" exists on the subject, we are glad to be instrumental, even in a small way, in clearing it up. If any Churchmen have opposed affiliation of the Church with the Federal Council by reason of any misconception of facts, their opposition has, of course, been a mistake.

For us, it is a pleasure to find, from a very careful reading of the Statement, that we have been under no misconception whatever. We had very carefully done justice, in our minds, to every consideration that is here set forth.

But doing entire justice to it all, we are still unable to recommend a policy of affiliation to the American Episcopal Church. That Church stands for a belief in Churchmanship that of necessity distinguishes between the organic branches of the historic Catholic Church and voluntary associations that, with the best of intentions, have split off from that Church, except to the extent that the duly baptized members of the associations are also members of the Catholic Church, though refusing allegiance to her.

That people holding this view are not welcome in the Federal Council is clear from the comments of the sectarian press on the refusal of our General Convention to indorse a policy of affiliation and on the position of THE LIVING CHURCH. Instead of seeing the necessity for correlating a view that was obviously inconsistent with the fundamental declaration of the Federal Council, the sectarian papers, almost without exception, took the opportunity to express contempt for the position itself. We are obliged to view these as, to some considerable extent, representative of their constituencies. The usual Protestant position with respect to the Church is that any group of Christian men and women is at liberty to form a "Church" for themselves, which shall be entirely self-governing and competent to adopt a creed and a polity for themselves, and to administer "sacraments" according to their sole discretion. The Catholic position is that there is one Church of divine foundation, whose Creed, whose polity, and whose sacraments are not within the province of any one of its organic parts to alter.

All the constituent parts of the Federal Council hold the

former view; the Protestant Episcopal Church, in common with other Churches of the Anglican, Roman, and Greek communions, holds the latter view. It may be that sometime a way will be found to correlate these two views, and in the hope of that, our own Commission on Faith and Order was formed.

But the Federal Council is not seeking to find the means of such correlation. In its organic declaration and in the unanimous view that has been propounded by the press of its constituent parts within the last few months, generally without much regard to considerations of courtesy, it emphatically stands for the former of these views to the exclusion of the latter. It clearly asks the Protestant Episcopal Church to affiliate only on the terms set forth by the Federal Council and maintained by its constituent parts. There has not been the first suggestion from the proponents of the Federal Council that they desire to make it possible for a body holding the latter of these views to make itself fully at home in that organization.

We can only view it as perfectly certain that there would be repeated causes for misunderstanding and friction in future years if, holding her Catholic position with respect to the nature of the Church and the duties resting upon the Church, this American Church should affiliate organically and officially with the federated bodies whose whole conception of the nature of the Church and of her duties differs so radically from her own. The opposition on the part of Churchmen to such a policy does not rest, therefore, as the committee of the Federal Council supposes, on a misunderstanding. It rests upon a fundamental difference between two great sections of Anglo-Saxon Christendom, in which the Federal Council has definitely ranged itself upon one side to the necessary exclusion of the other.

We could have wished that our friends of the sectarian press had seen the opportunity to treat of these serious differences in a large-minded way. They have not. They have simply shown us once more that sectarianism is sectarianism.

DENOMINATIONALISM is provincialism" was well said by a speaker of the Disciples of Christ, the Rev. Dr. E. L. Powell, in a recent sermon on Christian Union, delivered in Louisville. Dr. Powell took occasion to praise the Episcopal Church's Attitude Church for its work in seeking to promote unity. "Outside the Disciples of Christ," he says, "no other communion than the Episcopal communion has come before the Christian world with a concrete and definite basis of Christian union."

His aphorism is a real contribution to the cause of unity. "Denominationalism," he adds, "means the surrender of a given denomination's right to claim all of truth which any religious body logically may possess."

Its cure is to substitute the religion of the whole for the religion of the part. Catholicity is both the cure for denominationalism and the correlation of partial truths. It is the opposite of provincialism in the sphere of religion.

When Churchmen themselves possess that large spirit we shall be able to mediate in Christendom. To-day it is our duty to recognize the spirit of provincialism, which is denominationalism, among ourselves. It is sufficiently glaring there to give us a sympathetic feeling toward other Christians who, like us, see only in part.

CHE burning of two of our churches in Chicago on one day, the result of extreme cold descending upon the city Saturday night after a long moderate spell, illustrates once again the imperative need of adequate insurance on church property.

The Lesson of the Fires Both these churches were well insured, though not against total loss, and the insurance money, the nucleus of a new building fund for each, creates the difference between the splendid optimism which starts both parishes at work to rebuild on a better scale, and the approach to despair that would otherwise be inevitable.

The common impression that churches entail very little fire risk is a mistaken one. Churches are constantly burning, as our news columns repeatedly testify. Let every parish look to its insurance policies and see how adequately it is protected. Let every parishioner, and particularly every vestryman, make it his business to know.

The new commission on Business Methods in the Church has just effected its organization, and the chairmanship of the Bishop of Massachusetts assures efficient service on its part. Here is one subject which we commend to them.

ANSWERS TO CORRESPONDENTS

PARISH CLERK.—Replying further, we are advised that there is an Anglican society for promoting the honor due to the Blessed Virgin, the "League of Our Lady," of which the American secretary is the Rev. F. S. DeVona, 115 Sixth street, St. Clair, Mich. We are informed that there are also two other similar societies in England.

INQUIRER.—(1) Question is reserved for later reply.—(2) A good treatment in small compass of the Eucharistic Sacrifice is Randolph's *The Holy Eucharist* in Churchman's Penny Library (Mowbray, 5 cts.).

C. S. B.—We cannot give the present locations of those members of the Caldey order who retained their Anglican allegiance.

THE UNFAILABLE

FOR THE SUNDAY CALLED QUINQUAGESIMA

LOVE never faileth; but whether there be prophecies they shall fail; and whether there be tongues they shall cease; whether there be knowledge it shall vanish away. . . . But love never faileth.

If prophecy and tongues and knowledge must pass away, then how surely our little prejudices and false standards and petty prides! Perhaps there is nothing less certain and stable than that which each generation considers most secure.

What Roman of Caesar's time could possibly believe that Rome must fall before the barbarians? Or what other people in the height of their power could foresee the ultimate downfall? If Cyrus, and Alexander, and Caesar, and Philip, and Napoleon laid only foundations of dust, to be swept away by the blast of ever-blown change, what is sure in this world?

The faith once for all delivered. Religion. And is this secure from change?

Yes, the religion that is Christian cannot pass away, although men's views of it change daily. What has so felt the overwhelming power of change as religious belief? None to-day could hold the beliefs of our forefathers, unless he were grossly ignorant; and few of us could hope to escape the fire and stake had we lived a hundred and fifty years ago and believed as we do about many things. The fundamentals are still the same, of course; but man has seldom bothered about fundamentals—he has fought his sectarian battles too constantly to think much about the divine realities; or else he has insisted upon his own explanations of such truths as he has been able to accept. Along with his faith has grown up his theology, with the dogma his philosophy; and while the faith and the dogma are eternal, theologies and philosophies are temporal—the working tools of the hour. They are necessary tools, indeed; but they are discarded for better with a growing understanding of the field.

We need to realize this in our day, when the many races of men are coming into their heritage of the Gospel. What changes in theologies and philosophies we may expect when the sleeping mind of the Orient wakes under the touch and the voice of the Word of God! Yet, it will be the same Truth, yesterday, to-day, and forever, that shall be revealed to us in the changing light of man's reason. Only the fashion of the garb that clothes it shall be changed.

Even boasted science comes under the same law of change; and her text books have been revised within our own memory. All things in heaven and earth, it seems, shall pass away. All but God's Word! For human beings can know only "in part," can prophesy only in part; and "when that which is perfect is come, then that which is in part shall be done away," and with its going shall pass many things which we now hold dear. Birth, wealth, culture, and learning are all good in their time and place; but none of these things can avail us when we come into the presence of God. Love alone will strive and prevail in the hour of the great shadow.

Most of us try to do our duty; and there is conscientious effort behind each day's work; for the work of the world is done, and "duty" is stronger than desire. But even "duty" may be summed up in "love"; because our full duty is to love. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

And duty is cold comfort without love—nay, it is impossible without love! Duty, happiness, God; they are love!

And what then is love, itself? Has Jesus been so long with us, and we have not known Him? He is our Duty, Lord, God, and Love; and as we know Him more, and live in Him more, and He in us, we shall know the Father and the Father's will; and obtain His promises that exceed all that we can desire, through Jesus Christ our Lord. Amen.

R. DE O.

TRAVEL PICTURES

THIRD SERIES

By PRESBYTER IGNOTUS

XVIII.

THE Dutch make a sort of proverb about "the Marken Englishman"; that is, one who goes to Amsterdam, visits the quaint islet out in the Zuider Zee, and returns to his own country thinking he has seen Holland. There are Americans equally deluded. But the real Netherland is not "on exhibition"; the show places are as curious to the native visitor as to the stranger. With a little searching, or with fortunate guidance, one can find regions remote from the current of cosmopolitanism that makes all great cities so much alike, and from the trippers' quest; where life is led as serenely and

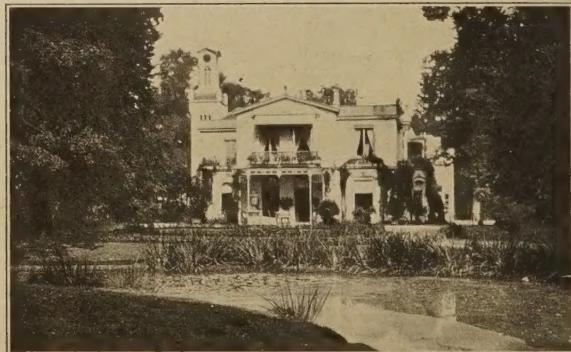


SEVENTEENTH CENTURY HOUSE FRONTS. OUDEWATER

quietly as three centuries ago in time of peace. Every land has such nooks, where the real national types are preserved, all the more wonderfully because quite unconscious of being typical.

If I could take you with me to Oudewater, fifteen miles out of Utrecht, you would find the real Holland, as undisturbed by artists as by Cook's tourists, neither making chocolate nor distilling Schnaps; serene, prosperous, cleanly, remote. I could almost believe myself the first American ever there, which, after the crowded hotels of Amsterdam, was rather a relief.

We motored over from the Castle of the Beeches one soft



SLOT BEUKENBURG, UTRECHT

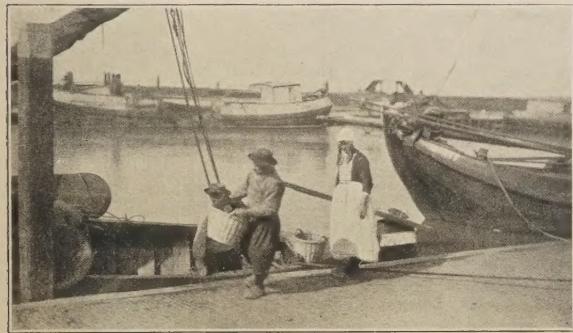
September day. The Old Rhine, one of the many divisions of that famous stream which is German for only part of its course, oozed sluggishly on towards the sea; canals wound every way, with countless barges slowly progressing on their surface, all radiant with fresh paint, green, red, black, and white; long vistas of poplars and beeches brought Hobbema's "Avenue at Middelharnis" to mind; stubble-fields alternated with meadows where black-and-white cattle pastured luxuriously; a rare mansion appeared now and then far back in a cluster of trees, with many prim brick cottages along the road; and the level reaches

of green stretching every way made us realize the "Hollow Land" through which we were travelling.

At last the great church spire appeared. We left the car—the streets of Oudewater were too narrow and the bridges too frail for such a vehicle—and entered humbly on foot. What a quiet, spotless town it is! There may be twenty-five hundred people, with housing for twice the number. The canals mirror wonderful sixteenth century house-fronts of rose-red, lichen-softened brick, with crow-stepped gables, all sorts of armorial bearings blazoned on their fronts; I saw the very "gules, a chevron argent" which has been familiar to us from childhood, though without the crest I know. At every window was the little *espion*, the mirror so mounted as to permit those within to observe passers-by, themselves unobserved; and, though the streets seemed almost deserted, we were conscious

children abandoned their usual timid reserve to play guard of honor for us, the elders smiling approval; nor the white villas of Baarn and Hilversum; nor the royal simplicity of Svestdyk, home of the Queen-Mother; nor a score of other memories, etched imperishably on my recollection.

AT AMERSFOORT we found the Old Catholic church, locked tight, alas! and so disguised that all outward ecclesiastical semblance seemed lacking. The Seminary was close by, where the clergy are trained in the great traditions of Jansen, Van Espen, and their fellows. St. Matthew's morning we motored over to Utrecht for the High Mass at Archbishop's Gul's little Cathedral, soon to be replaced by a much larger edifice now erecting. It is an old dwelling, remodeled, holding at most four hundred worshippers on the floor and in the gallery. The sexes are di-



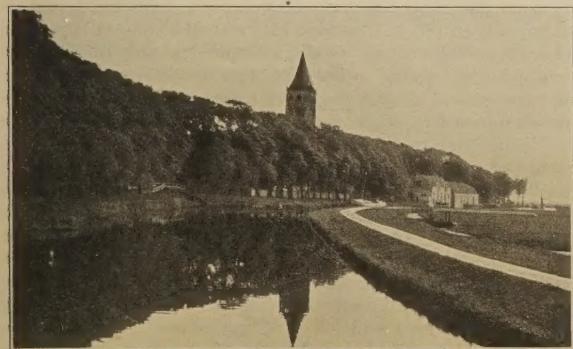
MARKEN HARBOR



A VOLENDAM STREET

of watchful eyes, interested, friendly, but occult. Little gardens enticed us with glimpses over high walls; quaint tourelles spoke of old-time necessities of defence; the brick-paved streets were so clean that one almost feared to walk on them. Whether anything extraordinary ever happened in Oudewater or not, I cannot say; I don't recall it on the pages of Motley or Griffis. But it gives one quite wonderfully the feeling of ancient life, long, continuing, unruffled, almost clostral. When school closed, the streets echoed to the pattering of many little sabots; and all the youngsters looked at us with friendly surprise, but with no such rudeness as is displayed, say, in Dordrecht or Zaandam, more commonly visited. It was like seeing the serene current of Dutch life flowing like the Old Rhine, even, pros-

vided, after the usual custom, and were present in nearly equal numbers, with many vacant places. So far as one could judge, the congregation was almost entirely "lower middle class" (to borrow a necessary phrase) with a few peasant head-dresses, worn by the wives and daughters of market-gardeners just outside the city. Everyone was reverent and earnest, and the Dutch Mass, sung to the ancient plainsong, was refreshingly hearty. The Archbishop celebrated, without other sacred ministers or incense; and there were no communicants. A sweet-faced old man, the pastor of the Cathedral congregation, preached admirably; my Dutch companion said she had never heard a sermon in Holland so full of love. But everything was pathetically small; and one could not refrain from renewing



CANAL AT MONNIKENDAM



BEECH WALK, BEUKENBURG

perous, useful; and I was sorry when twilight warned us to hurry home.

HOME INDEED, it seemed, that ample hospitable mansion, the Castle of the Beeches, whereof I have written heretofore; and all the dear friends there were even kinder than two years ago. What could be lovelier than the long vistas down the avenues of beeches, stretching every way from the mansion, towards the tiny village, towards the Zuider Zee, and towards the rabbit-haunted moors? The hushed and blessed silence of the wood was almost palpable; one looked for nymphs and dryads, and found—Freule Marguerite; far better than any figure out of mythology, classical or Teutonic. Wherever we went, exploring the adjacent provinces, the home-coming was the best of the day. And yet I would not lose the memory of Spakenburg harbor, filled with brown-sailed fishing boats, where the

an oft-felt wish that the ancient Church of St. Willibrord's founding might kindle with something of his missionary enthusiasm.

There is a bright, pretty English church, newly built, largely by the munificence of the British vice-consul and one or two other families, which is crowded on Sunday afternoons, when the chaplain from Rotterdam comes up to officiate. Many Utrecht families have English governesses, and there is a colony of British merchants there; but I learned that some Dutch gentry are accustomed to worship with them, as also in the Hague. A resident chaplain is soon to be appointed.

Let no one say that any community is beyond reformation. Marken is a conclusive answer to such a doleful theory. For years past, that tiny island off Amsterdam has been a blot on the Dutch escutcheon, so rough and rude and greedy its people

(Continued on page 589)

TO PROBE RELATIONS BETWEEN CHURCH AND STATE

Archbishops Appoint a Notable Committee of Clergy and Laymen

AMERICAN PROTESTANT COMMITTEE ON WORLD CONFERENCE CONFERS WITH CHURCH COMMITTEE

Bishop of London Disproves Charges of Cruelty to Suffragist Prisoners

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, February 3, 1914

IT is publicly announced that the Archbishops of Canterbury and York have formed a committee on Church and State, in compliance with a resolution passed at the meeting of the Representative Church Council in July, 1913. The resolution, which was carried *nemine contradicent*, was as follows:

"That there is in principle no inconsistency between a national recognition of religion and the spiritual independence of the Church, and this Council requests the Archbishops of Canterbury and York to consider the advisability of appointing a committee to inquire what changes are advisable in order to secure in the relations of Church and State a fuller expression of the spiritual independence of the Church as well as of the national recognition of religion."

The terms of the resolution are to serve as the reference to the committee. The committee, which is now appointed, consists of the following members:

Lord Selborne (chairman), Mr. Balfour, the Bishop of Bristol, the Bishop of Oxford, the Bishop of Liverpool, the Duke of Devonshire, Lord Parmoor, Lord Wolmer, M.P., Sir Lewis Dibdin, the Dean of Christ Church, Lord Hugh Cecil, M.P., the Hon. Edward Wood, M.P., Colonel R. William, M.P., Sir William Anson, M.P., the Rev. Dr. Frere, the Rev. Dr. Gee, the Rev. J. H. B. Masterman, the Rev. Dr. F. S. Guy Warman, Mr. H. J. Torr, Mr. Douglas Eyre, Mr. A. L. Smith, Colonel Williams, M.P., the Rev. William Temple, the Rev. J. V. Macmillan, Mr. A. Mansbridge, Mr. E. H. Kemp, and Sir Foster Cunliffe (hon. secretary).

It will be noticed that the constitution of the committee, as the *Times* points out, gives a preponderance in numbers to laymen. Among the laymen it is highly gratifying to see the name of the Hon. Edward Wood, M.P., the son of Lord Halifax.

The deputation on the proposed World Conference on Faith and Order, sent by the Protestant bodies in the United States,

Proposed completed its visit to this country by **World Conference** meeting on Thursday last, in the Church House, Westminster, the committee appointed by the two English Archbishops. The Bishop of Bath and Wells, who presided, read to the deputation a statement which he had drawn up and which had been approved by the whole of the Archbishops' committee.

The Bishop said (to quote from the report of the *Times*) that the high importance and noble aims of the mission of the deputation must be recognized by all earnest Christian people. The deputation had come from the great continent of the West, "where the religious bodies are confronted with the complex conditions of a population recruited from almost all countries of the world, people polyglot in relation, disintegrated in religious persuasions, influenced by the most varied political aspirations, but full of eagerness. Amid such circumstances they had recognized the necessity of Christian Unity." Although conditions in the British Isles varied from those in the United States, yet here believers in Christ realized that they were losers and their efforts often ineffectual because of unhappy religious divisions. The Bishop referred to the visit of a deputation of Churchmen from the United States on the same mission a year ago, and he expressed the interest of the Archbishops' committee in the visit of the present deputation and their hope of a successful mission. In comparing the "less complicated and more plastic conditions" of the Church in the United States with the "national and historic" Church of England, which made movement slower in this country, the Bishop declared that all the Christian Churches and bodies concerned had "much to learn from each other," and added that it was obvious that one of the first things to be aimed at was a greater amount of intercourse between those who were unfortunately too much separated from each other, although they were one in their anxiety to serve and follow the same Lord and Saviour. After a reference to the different schools of thought in the Church represented on the committee and the constant sense of its members of the value of the Creeds, Sacraments, Prayer Book, and Episcopacy, the Bishop referred finally to one or two steps the committee might take towards assisting the study of some of the problems before those who are planning the conference.

Dr. Newman Smyth, in replying on behalf of the deputation, expressed their appreciation of the committee's clear conception of

the purpose of the proposed movement for a World Conference as a first step towards Church unity. He had conferred with official representatives of the Protestant bodies of Great Britain and Ireland, and he thought he might express their earnest desire to confer with the Archbishops' committee concerning the matters to be brought before the conference.

After some discussion, during which the committee expressed their readiness to confer with any bodies willing to meet them in relation to the proposed conference, the deputation thanked the committee and withdrew.

The Bishop of London received at Fulham Palace yesterday week a deputation from the Women's Social and Political

Bishop Makes Investigation

Union to protest against the alleged forcible feeding of their imprisoned members at Holloway. Forty members went to the

palace, and the Bishop intimated that he would see one of their number. Mrs. Diplock was selected as the spokesman, and she showed the Bishop the statement of the suffragist who was released from Holloway on the previous Thursday. In this it was stated that she heard shrieks and groans in the cell next to hers, which she believed was occupied by one of their members. After reading the statement, the Bishop wrote to the chaplain of the gaol, and, enclosing the statement, gave it to Mrs. Diplock to take to him forthwith. Meanwhile the other members of the deputation, who had remained in the dining-room of the palace, were joined by the Bishop, who was asked to write to the Home Secretary regarding forcible feeding, and to go himself and watch the suffragist prisoners being fed in their cells. The Bishop promised that he would write to his Suffragan, the Bishop of Kensington, inviting him to accompany him to the gaol, should he be able to obtain permission, in order that they might "look into the truth of the matter, both from the standpoint of the prisoners and of the officials."

The Bishop of London, having obtained a permit from the Home Secretary to visit the suffragist prisoner who, as was alleged, had been heard shrieking and moaning, paid a visit to the gaol on Wednesday, and afterwards wrote to the spokesman of the deputation, a copy of which letter he sent to the Home Secretary and to the press. "You will be relieved to hear," wrote the Bishop to Mrs. Diplock, "that I found Miss Peace, who had, of course, no idea that I was coming, lying on a comfortable bed, fully dressed, in a well warmed cell much larger than those I have been accustomed to see in the prisons I have visited. Her face was fully rounded and showed no signs of emaciation, or distress, except that it was a little pale." The Bishop asked her in the course of their conversation, as to the truth of the accusation made by the released suffragist prisoner. Her reply was that she had never "shrieked," and she had never been put in a padded cell, as had also been suggested. Her only grievance was, as she intimated to the Bishop, that, though she had served quietly her two previous sentences, and had behaved well during the present term of imprisonment, she was not released as others were under the "Cat and Mouse" act. The Bishop then told her that if she would give an undertaking by word or writing that she would not commit any act of "militancy" such as burning of houses, for which she was imprisoned, he had the Home Secretary's assurance that she would be released at once. This undertaking she felt unable to give, but she said she would observe the conditions of any license under which she might be released. The Bishop then went to the Home office and made a report of his visit to the gaol. Though the Home Secretary said he could not release the prisoner on the terms she proposed, he repeated his willingness to advise her absolute release if she would give a promise to refrain for the future from crime. The Bishop's letter to Mrs. Diplock concludes as follows:

"The grievance I have tried to get rectified was her own grievance, and not the grievance attributed to her by others. She said nothing whatever to me about forcible feeding. I have no hesitation in saying that if Miss Ansell heard shrieks they could not have been uttered by Miss Peace (who was in another part of the gaol than where she was alleged to be), and though every one must deplore the necessity of imprisoning any such poor woman, or of forcibly feeding any one at all, still more a woman, the fears which you expressed to me with regard to her condition are not borne out by the facts of the case."

The Bishop of London's report on the condition of a suffragist prisoner in Holloway gaol has not, of course, met with the

Suffragists Make Demonstration

approval of the Women's Social and Political Union, and the consecration by the Bishop of a new church at Golder's Green on Sunday morning was made the occasion of a suffragist

demonstration. A body of malignant suffragists in the Lady Chapel interrupted the service a number of times. On the first occasion three of the women were quietly conducted from the church, but after the Bishop had consecrated the altar in the Lady Chapel another woman called out, "I protest, my Lord Bishop, against your version of the forcible feeding that is going on in our prisons," while another shouted, "Why did you not watch the operation for yourself?" Half a dozen of the brawlers were then removed, but later, when the priest missionary in charge of the district gave out the notices of the week's services and meetings, a girl of about 16 cried out, "This a Christian church." She was, however, seized before she could say more.

The Bishop, who made no allusion to these profane disturbances, congratulated the worshippers present upon the completion of the first portion of St. Michael's Church and upon the fact that it had been built in the shortest space of time that had ever elapsed, only three and a half years, between the appointment of a missionary for a new district and the consecration of a permanent church for that district. That was the 243rd new church that had been erected in the diocese of London in the last fifty years.

With reference to the repair of the famous organ at St. Mary-le-Bow Church in Cheapside, for which the rector and churchwardens have issued an appeal to the amount of £800, the *Times* prints the following concerning "Bow Church," Cheapside, and Trinity Church, New York:

"About the year 1690 King William III. granted a charter to Trinity Church, New York, to have a vestry on the same foundation, and with the same rights and privileges, as that of Bow Church in the City. Since then the two churches have kept up pleasant relations with each other. At yesterday's meeting of the St. Mary-le-Bow vestry, a request from the rector and churchwardens of the New York church for the gift of a piece of stone from the fabric of Bow church was agreed to, and, with the stone, a Roman tile will also be sent. The rector and congregation of Trinity Church have in return made a contribution to the organ fund of St. Mary-le-Bow."

The clergy of the diocese of Oxford have presented the new Bishop Suffragan for Buckinghamshire with a cope and mitre and "robe" case, together with a check to defray the expenses of his consecration.

The following very welcome announcement appears in the *Times Literary Supplement*:

The Rev. S. Baring-Gould has written a survey of his long life in relation to the Church in an illustrated work which Messrs. Methuen will publish under the title, *The Church Revival: Thoughts Thereon and Reminiscences*.

J. G. HALL.

ARCHBISHOP QUASHES UGANDA CASE

ACCORDING to cablegrams printed last week, the Archbishop of Canterbury has declined to allow the trial of the Bishops of Uganda and Mombasa for heresy on the charges presented by the Bishop of Zanzibar. The question of allowing the Kikuyu federation scheme is referred to the Consultative Church Council, for consideration at its session next July.

TRAVEL PICTURES

(Continued from page 587)

have shown themselves. Not that they were altogether in fault; overrun by inquisitive travellers who stared unsympathetically at them as if they were merely curious phenomena, they responded naturally to such treatment. But the result was tragic; and we who love Netherland avoided Marken as at home we should avoid Coney Island. Two years ago a new burgomaster was appointed, who called his people together and told them plainly that they were disgracing their country, and must change their manners. They have done it, so wonderfully that, when I went to see for myself, I scarcely knew the place. The old folk were friendly, the children were soft-toned and gentle; the extraordinary costumes were worn with a fresh grace; and I found myself sorry to leave, even for a journey along magic waters to Monnikendam, or for an hour with the fisher-children of Volendam, across the Gouw Zee. Ah, a truly wonderful people, that congeries of Teutonic tribes whose ancestors formed a country for themselves out of detritus, and drove back in turn the Sea, the Romans, the Spanish, the French, and the English invaders. Long may their freedom flourish, guarded by the Dutch dykes and by the traditions of indomitable courage and uncorrupt loyalty.

And here I make an end.

PRESBYTER IGNOTUS.

[THE END]

PADDOCK LECTURES DELIVERED

BISHOP RHINELANDER Treats of "The Faith of the Cross"

NEW DIOCESAN JOURNAL ISSUED

Clericus Holds an Anniversary

OTHER LATE NEWS OF THE METROPOLIS

New York Office of The Living Church
37 East 28th St.
New York, February 17, 1914

BISHOP RHINELANDER of Pennsylvania finished his lectures on the Paddock Foundation in the chapel of the Good Shepherd, General Theological Seminary, on Friday evening, February 13th. They were six in number, and the general subject was, "The Faith of the Cross," with emphasis on the cross. The sub-titles were: The Secret; the Vision; the Way; the Redemption; the Victory; the Fellowship. The lectures as a whole are of extraordinary value. They are most vigorous, intellectually and spiritually, and have spoken plainly for the fundamental truths of the Christian religion. The publication of these 1914 Paddock lectures is eagerly looked for by faculty, students, and others who were so fortunate as to hear them from the lips of their distinguished author.

The competition at the Seminary for the George Cabot Ward (*in memoriam*) prize was held on Saturday morning, February 14th, in the Seminary Chapel. This prize is awarded annually to a member of the senior class, three laymen of the Church being judges, for the best reading of the Bible and of the Service of the Church. The "best reading," according to the intention of the donor, is determined with special reference to reverence, distinctness, simplicity, naturalness, and the proper use of the voice. At the close of this competition, Mr. Miles Lowell Yates, B. A., of the diocese of Albany, was awarded the prize.

The following preachers will be heard in the Seminary chapel at Evensong during Lent. This service is held at six o'clock. The special sermons are appointed for Wednesdays, except April 6th, which is Monday.

March 4—The Very Rev. the Dean.

March 11—Rev. William A. McClenthen.

March 18—Rev. Professor Batten.

March 25—Rev. Hamilton Schuyler.

April 1—Rev. Professor Edmunds.

April 6 (Monday)—Rev. Professor Hall.

The Retreat for the Seminarians this year, February 25th to 28th, will be conducted by Rev. Fr. Officer, O.H.C.

Dean Robbins recently read a paper before the Faculty Club of the G.T.S. which ought to be in the hands of all friends of theological learning, and especially of those who contemn the Queen of the Sciences. Happily, the Dean's contribution to the defence of sound learning has been printed at the request of the faculty for distribution.

The Journal of Proceedings of the 131st Annual Convention of the diocese of New York, held Wednesday, November 12th, 1913,

Annual Convention Journal has just been issued. It is a closely printed pamphlet of 472 pages, bound excellently, and full of interesting information easily located by the help of an ample index. An appendix furnishes the text of the constitution and canons of the diocese and extracts from the laws of the state of New York. A list of six parishes, with new names, is found on page 2.

To Churchmen outside the limits of this great diocese the most interesting portion of the publication is doubtless the "statistics"—the summary of which may well be published in these columns because they are more recent than those obtainable and published in the most recent Church almanacs, for the reason that these publications must go to press before the New York convention meets in any year. The best that the Church almanacs can do is to print the statistics of the diocese of New York as of the previous conventional year. The practice is misleading to many persons, and leads to unintentional misstatements of fact. For instance: a newspaper writer recently said that "the diocese of New York was about holding its own in the matter of communicants." He will need to revise his statement when he reads the new journal and finds that the diocese now reports as the "present number of communicants, 93,424. In November 1912, the communicants in this diocese were 89,209. The net gain in communicants in the last conventional year was actually 4,215. So the diocese of New York is doing something more than "holding its own" in the matter of communicants.

Other statistics taken from the new journal of convention are worthy of comparison with the figures published after the 1912 con-

vention and reprinted in the almanacs of 1913. A few of these latest statistics are:

Number of clergy in the Diocese.....	431
Candidates for Holy Orders.....	27
Churches and Chapels.....	257
Baptisms—Adults and Infants.....	6,717
Confirmed	4,449
Marriages	2,957
Sunday School Teachers.....	3,950
Sunday School Pupils.....	36,570

These large sums have been given in the last year:

General Missions	\$191,188.77
Specials	47,950.47
Legacies	46,037.41
 Total.....	 \$285,176.65

The expenditures for all objects, including amounts not specified as for parochial, diocesan, and general objects were \$2,961,096.68. A note appended to this statement very properly remarks:

"This is undoubtedly far below the real amount given by the diocese for religious and charitable purposes, and does not include many large gifts and legacies not enumerated in parochial reports."

The thirtieth anniversary of the New York Clericus was observed on Monday, February 9th, by a luncheon in the Union Square Hotel,

N. Y. Clericus Anniversary to which a delegate from each of the clerical associations in contiguous dioceses and the diocese of New York was invited to attend.

About thirty members of the New York Clericus were present, and the following guests: The Rev. Romaine S. Mansfield of Suffern, N. Y., representing the Churchman's Association of New York; the Rev. Dr. John P. Peters, "The Club" of New York; the Rev. C. Malcolm Douglas, Short Hills, N. J., of the Newark Clericus; the Rev. Robert J. Thomson, Dover, N. J., of the Paterson Clericus; the Rev. Henry Swentzel of the Clerical Club of Brooklyn; the Rev. Floyd Appleton of the Clerical League of Brooklyn; and the Rev. H. Townsend Scudder of The Ten Club of Brooklyn.

The Rev. Charles T. Walkley of Orange, N. J., was toastmaster and introduced the visitors, each making a short address appropriate to the occasion. The Rev. Mr. Walkley is president of the New York Clericus. Other officers are: Vice-President, Rev. E. A. Dodd; Secretary, Rev. F. A. Wright; Treasurer, Rev. J. M. Ericsson.

After an exceedingly creditable history of more than a half century, something of a crisis has been reached in connection with

The House of Mercy the House of Mercy maintained by the Sisters of St. Mary at 214th street and Bolton Road. The work of caring for girls who

most urgently need the guidance of a Christian home has been most successful, and the present house accommodates 110 members, beside the Sisters and the necessary caretakers. With the growth of the city however, the location is becoming increasingly impossible, and the necessity for establishing such a home in the country rather than in the city is an urgent reason for moving. Indeed, this location was in the country, when it was established. The work of the House of Mercy began in 1854, through the large heart of Mrs. William Richmond, assisted by the Rev. Dr. Peters of St. Michael's. A dilapidated old house at Eighty-sixth street and Twelfth avenue, then far removed from the city, was the first home. The city pushed itself around that country home, and drove the work further away to its present location, where it is perched on a rock much higher than the adjoining property. The city has again pushed itself around the house, and an old farm at Valhalla, north of White Plains, was purchased some years ago with the hope of building a summer home. That hope has never been realized, and now the hope has merged into an urgent necessity of building the institution itself on that property, possibly for the younger girls alone at the outset, but ultimately for the whole family. The institution lacks money to pay the expense however, and is obliged to ask for the sympathy and aid of Churchmen in order to make this next step possible. The work has been in charge of the Sisters of St. Mary since the earliest days of that order. Many pathetic stories are told of the need and the splendid results of the work.

Saint Johnland, at Kings Park, Long Island, is another New York charity that goes back nearly as far, and which now asks for assistance to provide for needed expansion. This is a charity for the care of old people and children, with a present family of about 200. The request is now made for greater assistance in maintaining the institution, and also for \$12,000 for a home for convalescent and friendless boys.

In addition to the Brotherhood series of events at the Cathedral on Monday, February 23rd, there is to be on the same evening

Service for Men's Clubs at 8:15 a service in the interest of Men's Clubs, to which invitation is given by fifteen lay societies within the city. The speakers will take the general topic "What Others Do," and will be as follows: Columbian University Students, Mr. C. K. Brown, Columbia; Yale University Students, Mr. Radcliffe Swinnerton, Yale 1914; Boston Church Clubs, Mr. Myles O'Dwyer, Boston Laymen's

(Continued on page 592)

UNITY DISCUSSED IN PHILADELPHIA

One Priest Thinks Open Pulpit Will Solve the Problem

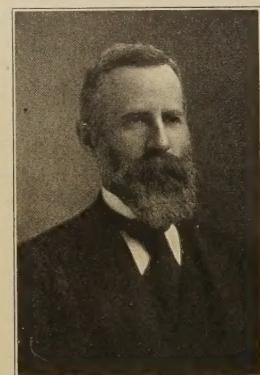
MORE LOSSES BY DEATH AMONG THE LAITY

The Living Church News Bureau }
Philadelphia, February 17, 1914 }

A CONTRIBUTION of considerable importance was made to the Church unity question last Monday. The Presbyterian Ministers' Union met in the Hotel Bellevue-Stratford with Mr. George Wharton Pepper and the Rev. Robert Johnston, D.D., as invited guests and speakers. Mr. Pepper spoke on Church Unity and said that he is not hopeful of an early solution of the problems involved. As the question presents itself at the present time, it appears to be many years before we may expect any definite action. Dr. Johnston said that he was sure that one means by which we might hope to realize Unity was by a more liberal and tolerant attitude toward each other. He advocated opening our pulpits to ministers of other bodies, to those of the Presbyterians in particular. He did not believe that the prophetic office was a necessary part of the ordination of the priest. He did think that not only should the ministers of the various denominations be invited to speak in our churches as Christian men, but more than that, as ordained men. He also believed that they should not be made to speak from the chancel steps, but be permitted to go into the pulpit. A few days after, Dr. Jefferys of St. Peter's, and Dr. Hodge of the Ascension, through the public press, answered Dr. Johnston, and in substance said that the exchange of pulpits among the denominations had contributed nothing to the unification of those bodies, but that in spite of the exchange for many years, those bodies were as far apart as they have ever been.

The Church is meeting with serious losses in the ranks of the laity. In the past three weeks we have been called upon to report

Death of Prominent Laymen the deaths of men who have filled important places in the councils of the diocese. This week Mr. B. Frank Clapp, who has been active in St. James' parish for many years, was called to his rest. Mr. Clapp has been a vestryman and deeply concerned in all the interests of the parish. He has also been a delegate from that parish to the diocesan convention for some time. In all the charitable work of the Church he was one of the most active and liberal givers in the diocese. He was devoted to the effort to reform the political conditions in the city and state. At the moment of his death he had been suggested as a nominee of the Washington party for an important office. Mr. Clapp was perfectly fearless. He did not hesitate to rebuke irregularities wherever he found them. He was affable and kindly in manner. His habits and manners were those of the old Philadelphia type, of which he was one of the best. Mr. Clapp was ill for only a few minutes. His death was wholly unexpected.



B. F. CLAPP

St. James' parish has also met with another loss in the death of Mrs. Anna M. Smith, a member of one of the oldest and most prominent families in the city. She was ill but a week and died at her winter home on Spruce street. Mrs. Smith was 84 years of age. She was the widow of James Somers Smith. John Welsh, Minister to England under President Hayes, was her father. She has been in the forefront in all the charitable work in the city and Church for many years.

An earnest effort is being made by the Bishop and clergy of the diocese to reach out and bring into the Church the people who are not familiar with her services. Several parishes have introduced informal evening ser-

Popular Services vices, making the singing of the old hymns a special feature. Others are using modified forms of the regular services. At the meeting of the Clerical Brotherhood, Monday, February 9th, the Rev. John A. Carr, of St. James' Church, Bristol, read a paper on the "Abbreviation and Enrichment of the Church Service," in which he urged a simplification of the Morning and Evening Prayer. His paper was in line with the general trend of the present movement in the diocese. While he did not advocate the informal service, he did suggest such changes as to take away some of the objections made to it.

TWO CHICAGO CHURCHES BURNED ON ONE SUNDAY

Serious Result of Extreme Weather on Septuagesima

BOTH TO BE REBUILT ON A MORE ADEQUATE SCALE

Two Deanery Meetings are Held

OTHER NEWS OF CITY AND SUBURBS

The Living Church News Bureau
Chicago, February 17, 1914

MUCH less than a million people went to church in Chicago on Septuagesima Sunday, February 8th, one week after "Go-to-Church" Sunday, with its crowds. The prevailing reason was that zero weather suddenly descended upon Chicago, and people hugged the radiators at home for the most part. The furnaces were everywhere heated to the utmost, and disastrous fires in two of our churches, resulted. St. Chrysostom's, on Dearborn avenue, the Rev. Norman O. Hutton, rector, was the scene of one, and the Church of the Annunciation, Auburn Park, on the south side of the city, the Rev. Arnold Lutton, priest in charge, furnished fuel for the other.

St. Chrysostom's caught fire early in the morning, soon after the early celebration of the Holy Eucharist. The fire department responded with great promptness, with the result that the flames were confined mainly to the basement. The church interior, however, was so seriously damaged by the smoke as to be practically ruined, and a movement has been started, with great courage and enterprise, to raise \$50,000 to rebuild the church entirely. Fortunately the \$20,000 parish house, which was completed last fall, and is all but paid for in full (some \$2,000 only remaining unpaid as a debt) was uninjured by the fire, and in the large and attractive assembly room of this fine building the remaining services of Septuagesima Sunday were held. Many offers of help were received by the rector of the parish, during the hurried hours of the mid-morning. A taxicab brought the Rev. Dr. James S. Stone, of St. James', and the Rev. Dr. John Timothy Stone, the pastor of the Fourth Presbyterian congregation (also Moderator of the Presbyterian General Assembly at present) to the door of the smoking building, before the fire department had fairly finished their work of rescue. Both visitors offered St. Chrysostom's rector and congregation the hospitality of their respective buildings, as did also by telephone the rectors of the Church of the Ascension, the Church of Our Saviour, and St. Peter's Church, all of which are on the North Side, being close or more remote neighbors of St. Chrysostom's. It was not found necessary, however, to trouble any of these kind friends by accepting, for the spacious parish house of St. Chrysostom's was readily converted into a house of worship. The altar and choir stalls were removed from the church's chancel and were set up in the largest room of the parish house. The grand piano was wheeled in from the choir room, and substituted for St. Chrysostom's fine organ, *pro tempore*. The vestry met promptly, and already the work of raising the funds for an entirely new church has begun. The building is well insured, though at this writing the estimate of the loss to be paid by the insurance companies has not been reported.

St. Chrysostom's parish dates back to the year of the World's Fair, 1893, about which time a large number of families grouped themselves around what had been the little mission of St. Chrysostom's, and called the late Rev. T. A. Snively to be their rector. The present church was at once erected. Most of the available funds were demanded by the fabrie, so that but little, comparatively, remained for elaboration and adornment. For years the parish was burdened with considerable debt, though the chancel appointments have always been dignified and the church's interior has always been reverent and attractive. The organ is a very fine one and ranks among the larger instruments of this diocese. The Rev. N. O. Hutton became rector over five years ago, and his sixth anniversary will come on the coming 1st of May. There were then in 1908, some 300 communicants, and the parish had raised about \$6,600 during the previous year. Now there are about 350 communicants, and the amount raised last year was \$12,776, including \$2,400 for the funded debt of the parish.

Far more disastrous, comparatively, than the fire at St. Chrysostom's that same Sunday morning was that which completely destroyed the mission church of the Annunciation, at Auburn park. One month after the Rev. N. O. Hutton became rector of St. Chrysostom's, the Rev. Arnold Lutton was appointed priest in charge of the Auburn Park mission. The roll of 96 communicants in 1908, has now grown to 136, and the yearly income of about \$2,500 has grown to over \$3,000. The mission has steadily prospered, and had paid for their church and other property, the whole being valued at about \$8,000 or possibly some \$9,000. The fire of Septuagesima Sunday burned the buildings to the ground, the water supply for the fire companies being insufficient on that bitterly cold day. There is but \$5,000 insurance, this being about all that could have been placed on the property. The priest in charge and his loyal people are undismayed by this overwhelming calamity, and are already

bravely planning to buy a better lot in the same neighborhood, and to begin all over again. They will unquestionably receive the warmest sympathy of the entire diocese, and it is hoped that this may express itself, where possible, in substantial guise. Auburn Park is an "interior suburb" of Chicago, if that expression may be allowed, the church having been located near Seventy-eighth street and Lowe avenue. It is a growing residence neighborhood occupied by many people of moderate means, and the Church of the Annunciation has come to occupy an important place in the life of the community. The present lot owned by the mission is in the middle of the block, and it is thought that it may be possible to purchase a new lot on some corner in the vicinity.

Not for many years has the diocese of Chicago sustained the loss of two church buildings by fire on the same day. The plucky way in which the leaders and members of both these congregations have risen to this emergency has enlisted widespread admiration and applause. All the same, there was considerable contrast between the events and experiences of these two Sunday mornings—February 1st with its jamming, thronging crowds, and February 8th, with its zero thermometer, its comparatively small congregations, and its many fires. There were over one hundred and fifty other fires that day in Chicago, besides the two which attacked our churches.

Part of the fine-spirited way in which St. Chrysostom's people rallied to this situation, was shown by the generous hospitality ex-

Northeastern Deanery Meets tended to the Northeastern Deanery, which met on Tuesday, February 10th, in St. Chrysostom's parish house. St. James' parish house had been kindly offered for the occasion, but the ladies of St. Chrysostom's, though the gas stove connections in the parish house had been severed since the fire of two days' previous, insisted that they could furnish the luncheon, and they did so, warming the soup in the furnace, and achieving a three course menu which will long be remembered by their guests. A large number of the clergy, including both Bishop Anderson and Bishop Toll, attended the meeting of the Deanery (its 161st meeting), and the Deanery choir, accompanied by the parish house piano, sang Merbecke's plainsong Mass excellently, the celebration of the Holy Eucharist at 11 A.M. taking place in the parish house. Dean Pardee was the celebrant, and was assisted by the Rev. H. J. Spencer, secretary of the Deanery. The morning topic, prepared by the committee on civics, was a most valuable lecture, with many lantern slides, given by Mr. George E. Hooker, civic secretary of the City Club, his theme being "Chicago's Terminal Problem." It was an exhaustive study of the complex railway situation in Chicago, giving its history, comparing its efficiency with the conditions obtaining in Paris, London, and Berlin, as well as with some American cities such as New York, St. Louis, Boston, and Pittsburgh, and showing conclusively the great need for radical and far-reaching reforms in the whole realm of passenger transportation in Chicago. The Chicago papers, with their frequent items about the Terminal question, will be much more interesting and intelligible to our clergy after this instructive and comprehensive lecture than they could have been to most of them before. Several addresses were made at the luncheon which was served upstairs in the parish house, soon after the close of Mr. Hooker's lecture. Bishops Anderson and Toll, the Rev. Dr. James S. Stone, the Rev. Arnold Lutton, and our host, the Rev. N. O. Hutton, were all introduced by Dean Pardee, and all spoke of the theme which was uppermost in every one's mind, namely, the fires of the previous Sunday, and their aftermath. The afternoon programme was an eloquent address by the Rev. George Craig Stewart, rector of St. Luke's, Evanston, on "Chesterton, the Burly Apologist." The address was replete with biographical data, and with apt quotations from "G. K. C.'s" brilliant writings, and was greatly enjoyed by everyone present. All in all it was an unusually interesting and helpful chapter meeting of the Chicago Deanery.

The winter convocation of the Northern Deanery met at Emmanuel Church, Rockford, on Monday evening, the Feast of the Purification, and on the day following. The attendance of the clergy was unusually good. The Rev. Dr. B. F. Fleetwood, the Dean, presided. Three new priests, Rev. Benjamin E. Chapman of Christ Church, Harvard, the Rev. James T. Boville of St. Paul's Church, Savanna, and the Rev. James M. Johnson of the Church of the Redeemer, Elgin, were appointed to make the addresses at the opening service. In spite of an illness sufficient to have detained him at home, the Rev. J. T. Boville was present, but unable to officiate, and his place was filled by the Rev. W. O. Butler of Grace Church, Sterling. At the business meeting the following resolution was passed:

"Resolved, That every American child has the inalienable right to be taught the religion of its parents; that this Deanery approves of the Australian system of religious instruction in the public schools; that this religious instruction take the following form: That a Bible Reader acceptable to all denominations be used as a reading lesson, without any doctrinal comment by the teacher; that definite religious instruction be given by accredited teachers of the different churches during one school period once a week; that no child be permitted to receive religious instruction not approved by its parents or guardians."

Every parish and mission in the Northern Deanery is now sup-

plied with its rector or priest in charge, and the work is going steadily forward throughout this portion of the diocese. The Rev. J. M. Johnson, who has been in this diocese before, has come back to us from Rhinelander, in the diocese of Fond du Lac, to find a warm welcome and an enlarged opportunity. He has succeeded the Rev. W. J. Bedford-Jones at Elgin. The Rev. F. D. Butler, who has recently succeeded the Rev. F. J. Bate at Freeport, has come to us from an unusually efficient rectorship at Waukesha, in the diocese of Milwaukee. The Rev. F. C. Grant is soon to finish his first year at De Kalb, and the Rev. James T. Boville has come to us from Paris, Illinois, in the diocese of Springfield, within the past few months.

The discussions at this convocation were held on Tuesday, February 3rd, and centered largely around the subject of Christian Education.

A largely attended missionary service was held at St. Augustine's Church, Wilmette, on the evening of Wednesday, February 11th, the Rev. H. B. Heald, rector. The service was arranged for by the missionary committee of the parish, and the theme of the sermon was "The Lure of the Widened Horizon." St. Augustine's has a very efficient missionary committee, and the men of the parish are greatly interested in promoting missionary spirit throughout the congregation.

Professor Allen Hoben, of the University of Chicago, addressed a large meeting of the Federation of Women of the Church of the

Miscellaneous Items 11th, his topic being "The Boy Problem."

Items Dean Albion W. Small, of the University of Chicago, addressed the Men's Conference of the same parish the evening before, on "The Strength and the Weakness of Socialism."

Both addresses were of rare value.—Mrs. John Henry Hopkins was the speaker at the meeting of the Woman's Auxiliary of St. Martin's Church, Austin, on the afternoon of Lincoln's Birthday, Thursday, February 12th. The Rev. Herbert W. Prince, rector of the Church of the Epiphany, made an address on "Lincoln, Master of Men," at the West End Woman's Club, on February 12th. An important meeting of the diocesan board of missions was held in the Church Club rooms on the afternoon of February 12th.—Bishop Toll visited Calvary Church, Chicago, the Rev. G. M. Babcock, rector on Septuagesima, for Confirmation. On this Sunday incense and colored Eucharistic vestments were used.

WELCOMING LENT

BY ZOAR

WELCOME, dear feast of Lent," exclaimed a saint of old. "Yes, welcome!" our hearts reply. Welcome the days when Christians now caught in the whirlwind of business or pleasure, shall stop long enough to hear and answer the call of the church bell and shall come to present themselves before the Lord. Welcome the days when the churches now so empty during the week, shall be filled with sincere and earnest penitents praying for forgiveness and for cleansing in the precious Blood of the Lamb; welcome, thrice welcome, when these penitents shall answer the gracious call: "Draw near with faith and take this holy Sacrament to your comfort"—and, not only two or three shall kneel to receive the Body and Blood of their Lord, but crowds shall come, eager for the Bread of God which cometh down from heaven and giveth life unto the world.

Oh! how we need these days of retreat! How we need to stop on our way and examine ourselves; to search our hearts, to probe our motives, to test the spring of every action, not only of those we know were bad, but also of those we dare to call good. Yea, welcome, dear Lent, with thy solemn call to repentance, when we shall draw nearer to our Master and learn anew what it cost Him to redeem the world; when by His suffering we shall measure the awfulness of our sin, and the height and depth of His love. How then shall we dare speak of the little we shall "give up during Lent"? Oh! how pitifully mean and small we are in what we call our love for Him! Shall we not then, this Lent, which may be our last, be truer disciples and follow Him in the path of humility and self-renunciation, and before a sneering world which cannot understand the sublime lesson Lent teaches, take our stand beside the Master and follow Him even to Gethsemane and Calvary?

WE CAN walk with the Holy Spirit by taking our Bibles, and, even if we have only two or three minutes a day, meditating upon the Holy Scriptures. Reading the Bible in that way, reading a little every day, is like burning coal, because by burning coal we liberate the fire and life of long ago. Coal is the old vegetation pressed down in the earth, and when it is brought out and lighted we are bringing out the heat and light of long ago for this generation. That is exactly what we do when we meditate upon the Bible: we liberate the inspiration of years ago.—*The Bishop of London.*

GOD IS OUR REFUGE AND STRENGTH

[This striking poem in blank verse appears in the New Year's number of the *Church of Ireland Gazette*. The year 1914 dawns with grave anxiety to those Irish Churchmen who dread Home Rule as a serious catastrophe, to be opposed perhaps even by civil war; to Welsh Churchmen, face to face with a legalized confiscation of a large part of their property; and to English Churchmen who are anxious over both these problems and who are also divided over internal problems in the English Church. We in the American Church are free from each of these anxieties except through our sympathy with our fellow Churchmen in other lands; but this hymn of trust may well be our song of confidence also, when some fear vaguely that the Church can no longer weather its storms.—EDITOR L. C.]

O God, we need Thy help, for some of us
Dare hardly frame the words—"A Glad New Year,"
So dimly breaks the dawn with lowering clouds,
So hoarsely howls the tempest round our homes.
To Thee, our Refuge and our Strength, we turn,
Who sitt'st above the water-floods, our God,
Jehovah, Over-ruler, great I AM!
Our eyes are unto Thee, we will not fear,
E'en though the earth be moved, and the hills
Be swept as drift-wood far into the sea,
E'en though the sea of nations rage and swell,
And all the deep-based social fabric shake
At the tempest of the same.

There is a stream
Bright as clear crystal, issuing from the throne
Of God and of the Lamb, waters of life,
Unseen, unheard, untasted by the world,
Yet making glad who lave, and drink, and rest,
The free-born burghers of the City of God,
A river of God's holiness and love,
Which, as the measure of the years is cast,
Grows deep and deeper still, first ankle-deep,
Then to the knees, then rising to the loins,
And at the last a river past man's depth,
Waters to swim in—God fulfilled in Man.

Therefore we cast our cares on Thee, O God,
Our Erin's sore anxiety and need,
The threatened pillage of Thy Church in Wales,
Problems of race abroad, unrest at home,
And all the weakening of the ancient laws
Of Home, of Church, of State; we bring to Thee
Each his own burden, hearts bowed down with grief,
Homes clouded o'er with sorrows, minds with cares,
Bodies oppressed with sickness, shattered nerves,
Long nights of sleeplessness and days of pain,
The loneliness of failing sight and speech,
Of feeble hearing, or of faltering limbs,
The burden of old age or blighted youth,
And—darkest gloom of all—unconquered sin,
Or whispers chill of wan-hope and of doubt;
Each knowing well, O God, his own deep sore,
His own full cup, we spread our hands to Thee,
The God of Pity and the God of Help.
And, as we pray, Thou hearest! Lo, the prayers
Of all Thy saints, at rest and in the fight,
Rise from the golden altar with the cloud
Of purest incense of our great High Priest,
And fire descends from Heav'n, and mighty signs,
And Thy blest will is known, and is obeyed.

Therefore we face these days of stress and strain,
The dim-seen dangers of this dreaded year,
With calm reliance on Thy Power and Love,
God in our midst, a very present help
In time of trouble, He shall send us aid.
Jehovah Sabaoth is with us still,
The God of Jacob is our Fortress-hill.

HERBERT PAKENHAM-WALSH.

Crinken House, Shankill, Co. Dublin.

PADDOCK LECTURES DELIVERED

(Continued from page 590)

League; New York Clubs and New York Laymen, informal discussion led by Rev. C. P. Tinker.

The Rev. Dr. Cyrus Townsend Brady has resigned the rectorship of the Church of the Ascension, Mount Vernon, to take effect

Rev. Dr. Brady Resigns September 1st. Dr. Brady came to the parish a year ago from Kansas City. His many works in fiction are too well known to need recalling.

No RECEIPT openeth the heart but a true friend to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession.—*Francis Bacon.*

Soul and Spirit

A LENTEN PASTORAL

By the Rt. Rev. ARTHUR C. A. HALL, D.D., Bishop of Vermont

I WAS asked the other day by someone, What is the difference between Soul and Spirit? While I was giving the best answer I could in a simple fashion, it occurred to me that this question might furnish a helpful subject for a Lenten Pastoral Letter, and for it I discarded another subject on which I was meditating.

In ordinary speech Soul and Spirit may be regarded as identical, either word standing for the immaterial part of man, that which thinks and loves and hopes and chooses, which expresses itself through the body, but is not dependent on the body for its own existence. So we speak indifferently of the soul or the spirit leaving the body at death, of our Lord commanding His spirit into His Father's hands upon the cross, or of His soul passing into the place or state of disembodied spirits. In this sense we have the broad contrast between the corporeal and the incorporeal life, and are taught that we must be ready to lose the world in order to save our soul, and to fear Him who is able to destroy both soul and body in hell.

But sometimes (in Scripture and elsewhere), a distinction is made between Soul and Spirit, as when St. Paul speaks of our nature under a three-fold classification of its component elements—body, soul, and spirit—and prays that the God of peace and harmony Himself will sanctify us through and through, that the whole man may become God's, each part preserved entire and without blame.¹ There is, of course, no such distinction between Soul and Spirit, between the two immaterial parts of our nature, as exists between Body and Soul (in its wider sense), the material and the immaterial parts. These are really separable. The term Soul, when distinguished from the Spirit, stands for the lower faculties of our immaterial nature, those which are more closely connected with the body, and which we share (though in a higher degree of development) with animals. These have instinct (a lower form of reason), likes and dislikes, and certain powers of memory and association, and of calculating for immediate gain or for the avoiding of pain. The Spirit, on the other hand, stands for those higher powers of our inner being, by which we are allied with the angels and heavenly intelligences, by which we are enabled to hold communion with God. In particular the spirit is the seat of conscience and the higher powers of the mind. This should be the ruling principle of our nature; and the spirit is the element of our being which is open to the influence of the Spirit of God. As the soul animates the body; so the spirit should direct the soul, and through it the body; while the Spirit of God inspires the human spirit, and thus hallows the soul, and makes even the body His temple.

It may be asked what place this somewhat speculative and subtle discussion has in a Pastoral Letter for Lent. I venture to think the distinction may be really helpful and suggestive. Let us see.

1. In Lent we are specially reminded of the duty and necessity of keeping the *body* in due subordination to our higher nature, of guarding the senses and reigning in our sensual impulses, so that the body may be preserved in temperance, soberness, and chastity, and thus be presented a living sacrifice to God, a fitting instrument for the service rendered by our higher powers.² In the absence of such control, fleshly lusts and appetites war against our higher self, and bring us into slavery to degrading habits and vices.

The *flesh* in Scripture stands especially for the body (and indeed for human nature) regarded in its weakness and earthliness, when bodily powers that should be guided by reason and conscience escape from this control, and spend themselves in wanton indulgence without reference to higher aims. To preserve the *body* from sinking down to the *flesh* is the great object of fasting, and of any austerity (generally of a very mild type) that is ranked under that head.

2. The *soul* (we are thinking of it now as distinguished from the *spirit*) is closely united with the body, of which it is the animating principle; it is the seat of feelings, impulses,

affections; and is easily swayed by the body. Standing as it were midway between the body and the spirit, if it is not penetrated by the spirit with its higher aims and aspirations (which should lift up and ennoble common employments), the soul will become enslaved by the flesh or engrossed by the world. Apart from bodily pleasure and ease, the soul has its own outlook on the world, with a gaze fixed on things seen, temporal, and material; it has its desires for wealth and place and reputation; its powers may be prodigiously sharpened for money-making, regardless of the means by which the money is accumulated or the objects for which it is spent.

There is need then for mortifying not only the unruly appetites and desires of the *body*, but also the undisciplined and worldly tendencies of the *soul*, that the *spirit* may be cultivated, and the man become his best, with his highest faculties dominating all the lower elements of his being.

If drink and drugs, excessive smoking and sensual indulgence, and a general softness belong to the flesh, that is, to the body on its side of corruption; so do dances which those who have witnessed them declare to be as ungraceful as they are dangerous; and an immodest style of dress which, if the wearer thinks it harmless, is likely to be suggestive of evil to others. At the same time as works of the unspiritualized soul may be ranked playing bridge, not in the evening when work is done, for recreation, but as a serious business for hours of day-light, when certainly other employments might, if they don't, claim time and energy,—and sometimes, even among us, the play is for money. Under the same head I should put constant attendance (such a waste of money and time, and such a relaxation of steady and concentrated thought) at moving picture shows, and the reading of sensational stories and gossip papers—those provided for Sunday (the Lord's Day, for professing Christians) being distinctly worse than those for week-days.

Put aside, for the six weeks of Lent at any rate, liquor, pipe and cigarette, cards and dancing and movies. If you find this hard, does it not show how enslaved you are becoming to this or that habit or practice, which cannot be considered necessary, and what need there is to assert your independence?

3. The contrast is familiar to us through the lesson in the Burial service between the soul-body (unhappily translated "natural" body) and the spiritual body, between, that is, a body which is predominantly governed by the soul and a body which is predominantly governed by the spirit.³ The New Testament Scriptures made the same contrast between the soul-man and the spiritual man,⁴ between one whose attention and interest are concentrated on the phenomenal world—the things seen which are temporal—and one who under God's guiding and governing hand seeks so to pass through things temporal as not to lose the things eternal, to use the world without being enslaved by it, to fulfil all the duties of his station (whatever it may be) thoroughly and heartily, because seeing them all in a higher light than the lower world by itself affords.

Lent is a time for strengthening and refreshing the spirit by contact with the Spirit of God. For this purpose are religious exercises, hearing and studying the Word of God, seeking instruction in the faith and history of the Christian Church, prayer, by which our affections are expanded and directed aright, the examination and quickening of conscience, the strengthening of the will by the conquest of the lower self. It is a call to *lift up* our hearts; to walk in the spirit, and then we shall not fulfil the lusts of the flesh; to cultivate the higher, so as to be raised above the lower.⁵ And all this in union with our Lord, who died to the lower, that He might rise and raise us to the higher life. By a death to sin and the world we rise to newness of life with God.⁶ This is New Testament teaching, to which as Christians we are pledged. This is the meaning of Lent and Passiontide and Easter. God grant it may be realized in our experience!

¹ I. Corinthians 15:44.

² I. Cor. 2:14; James 3:15; Jude 19.

³ Galatians 5:16.

⁴ Romans 6:3-13.

¹ I. Thessalonians 5:23.

² Romans 12:1.

The Federal Council of the Churches of Christ in America

A Statement of Principles

To the Editor of *The Living Church*:

AS you are well aware, there has been during the past year considerable discussion as to the fundamental principles underlying the Federal Council, notably in the Protestant Episcopal Convention, although in several other denominational assemblies the question has arisen.

Some misunderstanding has been discovered, and the Executive Committee of the Federal Council in session at Baltimore instructed us to communicate to the religious press a request that they publish, in full if possible, the enclosed Statement of Principles.

Now that the work of the Council is so rapidly increasing it is very important that the constituent bodies should understand its meaning.

Editorial comment in further elucidation of the matter on your part might be helpful.

Sincerely yours,
FRANK MASON NORTH, Chairman.
RIVINGTON D. LORD,

Recording Secretary of the Executive Committee.

STATEMENT OF PRINCIPLES

REPORT OF A COMMITTEE APPOINTED TO PREPARE A STATEMENT OF THE PRINCIPLES OF THE FEDERAL COUNCIL, AS ADOPTED BY THE EXECUTIVE COMMITTEE AT BALTIMORE, MD., DECEMBER 4, 1913.

The Preamble of the original Plan of Federation reads as follows:

"In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian

Original Plan of Federation Churches of America, in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and coöperation among them."

The Plan of Federation which became a part of the constitution includes the following statements:

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

"Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented."

This Plan of Federation did not become operative until it had been submitted to all of the proposed constituent bodies and had been adopted by them.

The difference between the Federal Council and organizations of similar general purpose which preceded it, is that it

Its Distinctive Character is not an individual or voluntary agency or simply an interdenominational fellowship, but it is a body officially constituted

by the Churches.

Its differentiation from other movements looking towards unity is that it brings together the various denominations for union in service rather than in polity or doctrinal statement.

The original delegates to the Inter-Church Conference on Federation, which organized the Federal Council, felt that these limitations were necessary in order that such an organization might have adequate strength and momentum.

The Federal Council is, therefore, the sum of all its parts. It is not an unrelated organization. Its function has been to

Its Representative Character express the will of its constituent bodies and not to legislate for them. Were this, however, to be construed as precluding the utterance of the voice of the Churches upon matters in regard to which the consciousness and the conscience of Christianity are practically unanimous, the Federal Council would be shorn of the power given it by the constituent bodies when they adopted as one of its objects: "To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to pro-

mote the application of the law of Christ in every relation of human life."

In the original Plan of Federation the autonomy of the constituent bodies is, however, wisely safeguarded. No action by the Federal Council, even though taken, as all its important actions have been taken, by the unanimous vote of the officially constituted delegates of the constituent bodies, can, by the terms of its constitution, be legally imposed upon those constituent bodies. Such action, by the terms of the constitution, goes back to the constituent bodies in the form of a recommendation for their action or ratification, which may either be assumed or definitely expressed.

It is, however, clearly the duty and the function of the Council to determine upon objects for such common action and to find appropriate expression of the consciousness and the conscience of the Churches upon them.

While the duties of the Council are thus, with these safeguards and limitations, to represent the Churches upon important

Functions of the Council matters of common concern, and in the senses above indicated, to exercise a genuine leadership which recognizes the

whole body of its constituency, the Council may not consider itself primarily as an independent entity, but rather as a common ground upon which the constituent bodies through their official delegates come together for coöperation.

Under this conception the Federal Council does not create new agencies to do the work of the Churches, nor does it do the work of the denominations or the Churches for them. Its policy is that of using the existing agencies, and this policy should be followed out with relation to the interdenominational movements which are recognized by the Churches. In the main, however, these existing agencies are the constituent bodies themselves and their official boards and departments.

It is, therefore, the function of the Council, not so much to do things, as to get the denominational bodies and the interdenominational movements to do the work of the Churches in coöperation. Here its function is not that of overseer and director, but that of an agency for the correlation and the co-ordination of existing forces and organizations, and so far as it may be permitted, it is to recommend, give guidance, and point out the way.

With relation to State and Local Federations the Plan of Federation distinctly, it is held by many, intended that the

Relation to Local Federative Agencies Federal Council should be the initiator, creator, inspirer, and so far as possible, the directing agency of such Federations.

There is, however, no organic relation between the Federal Council and State and Local Federations, and it can assume no responsibility for the constituency of such Federations or the form which they may take, or indeed any responsibility, except so far as they may carry out the principles and the policy of the Council.

These same principles of policy apply to the various Commissions appointed by the Council. They act always as agents of the Council and distinctly represent themselves as such. They also hold themselves as subject to the Executive Committee of the Council in accordance with the by-laws of the Council.

Like the Council itself, these Commissions, in relation to the denominational agencies regard themselves as the sum of all their parts.

The Council thus seeks to find the will of the constituent bodies and their departments and to interpret and express it in common terms. The Council then aims to secure the doing of the will and conscience of the constituent bodies by common and united action.

The coöperation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such coöperative movements as may not be approved by it or for which its methods of organization and work may not be adapted.

As your Committee review the history of the Council and the actions of the Council, its Executive Committee, its Com-

missions, and its national office, we find that to a remarkable degree these principles have been closely followed in a way that has brought about effective utterance and action without division or disintegration, and we heartily commend in these respects the administration of the Council, its Committees, and its Executive Administration.

Respectfully submitted,

FRANK MASON NORTH
WILLIAM I. HAVEN
SHAILEE MATHEWS
GEORGE WARREN BROWN

WILLIAM H. ROBERTS
WILLIAM H. SCOTT
CHARLES S. MACFARLAND
Committee.

THE STRIKE IN THE COPPER COUNTRY OF NORTHERN MICHIGAN

By JOHN MITCHELL

Former President of the United Mine Workers of America and Second Vice-President of the American Federation of Labor

[This statement by Mr. Mitchell is made at the request of the editor of THE LIVING CHURCH in reply to categorical questions addressed to him by the editor. That Mr. Mitchell is an authority in matters pertaining to mining will generally be agreed, and his services in connection with the National Civic Federation, in which he was, until recently, chairman of the trade agreement department, are such as to entitle him to much confidence as an investigator and a peacemaker. The confidence bestowed upon him by President Roosevelt in connection with the anthracite strikes of Pennsylvania will also be recalled. Mr. Mitchell is not a Socialist.

The questions addressed to him by the editor of THE LIVING CHURCH are these: "Is it true that the Western Federation of Miners stands for crime? Is it true that Moyer personally does? Is it true that recognition of the Western Federation would mean I. W. W. methods in the mines? Is it true that the American Federation of Labor endorses the Western Federation unqualifiedly, and would be willing to guarantee its good behavior? Is there any third course possible beyond recognizing or refusing to recognize the Western Federation? Is there any other union of miners of good reputation that could be introduced in place of the Western Federation if that be not of good reputation? Is the attitude of the mine owners one of hostility toward Socialism as a party, or simply toward the I. W. W.? Are the miners themselves desirous of having a union that will stand for honorable methods, or do they want a union for violence? In general, what can be done about the situation?"

We ought to add that these questions were addressed by the editor to Mr. Mitchell immediately after the publication of the first letter from the chairman of the Social Service Commission of the diocese of Marquette declining our urgent request that the Commission would investigate, but before the receipt of the letter of the Bishop of Marquette that was subsequently published, or the discussion that followed.—EDWARD L. C.]

FIRST, let me say that the Western Federation of Miners is, like all other international trade unions, a self-governing organization; it is a part of the American Federation of Labor, but this affiliation does not give the American Federation of Labor any authority whatsoever to control or direct the internal affairs or the administration of the Western Federation of Miners, just as the American Federation of Labor has no authority to control or direct the internal affairs or the administration of any other affiliated organization.

The jurisdiction of the Western Federation of Miners, as defined by the American Federation of Labor, covers the whole field of metalliferous mining; that is to say, all men engaged as wage-earners in the production of gold, silver, copper, zinc, lead, iron, and other metals are eligible to membership in the Western Federation of Miners. The American Federation of Labor will not charter any other organization in this field, nor will it recognize any other organization whose membership is composed of men employed in the metalliferous mining industry. Therefore, the Western Federation of Miners is the *bona fide*, recognized union having jurisdiction in this industry.

So far as I know, the Western Federation of Miners stands fundamentally for the same principles and pursues precisely the same policies as other international trade unions, although, like the United Mine Workers of America, like the United Brewery Workmen, it is an industrial union—that is to say, it admits to membership and exercises jurisdiction over all the different craftsmen employed in the industry over which it has jurisdiction, whereas many, even most, international unions confine their jurisdiction to men following a given trade.

I have never known Mr. Moyer personally or the Western Federation of Miners to advocate violence or the commission of unlawful acts; on the contrary, so far as the Michigan strike

is concerned, the proposition made by Mr. Moyer and his associates to accept the decision of a board of arbitration upon which no member of the Western Federation of Miners should sit, is one of the most conservative propositions I have ever known to be made by a representative of a trade union for the settlement of an industrial dispute. If Mr. Moyer were the unreasonable extremist he is often represented to be, he surely would not be willing and would not have proposed to refer all questions in dispute in the Calumet district to the arbitrament of a board appointed by the Governor of the state or by the President of the United States.

It cannot be true, as has been charged, that "recognition of the Western Federation of Miners would mean I. W. W. methods in the mines." The Western Federation of Miners demands, among other things, that the union shall be recognized. This demand alone disposes of the charge often made that the Western Federation of Miners sympathizes with I. W. W. tactics. The I. W. W. will not make an agreement with an employer; it regards wage agreements as a recognition of "wage slavery." The I. W. W. will not bind itself by a contract with employers to work for any given period or for any stipulated rate of wages, whereas the Western Federation of Miners not only desires to make such agreements but constantly fights for the right to do so.

It may be illuminating here if I state that in the Butte, Mont., district, where 10,000 or perhaps 15,000 copper miners are employed by the Amalgamated Copper Company, every one of these workmen is a member of the Western Federation of Miners. They have been such for at least twenty years; contracts are made regularly between the organization and the mine owners. I believe there is not a community in the United States in which are to be found more peaceable, upright, liberty-loving citizens; nor is there another industry in which the relations between employers and workmen are more friendly. I have heard Mr. John D. Ryan, president of the Amalgamated Copper Company, express the largest measure of satisfaction with the character of the men employed by his company and with his relationship with the organization of which they are members.

You ask, "Is the attitude of the mine owners one of hostility towards Socialism as a party, or simply towards the I. W. W.?" My judgment is that the mine owners are opposed to trade unionism, and that their hostility would be just as intense against any other union to which their employees might belong. That they are not influenced to any large degree by the fact that many members of the Western Federation of Miners are Socialists is demonstrated by the fact that for many years prior to the advent of the Western Federation of Miners a strong Socialist organization existed in the Calumet district. A considerable part of the population are Finns; these people are largely Socialists; they publish a Socialist paper; they own a great hall; they have conducted meetings regularly for years, and, so far as I know, the mining companies have not made any attempt to disrupt the Socialist organization to which so many of their workmen belonged; therefore, it seems clear to me that the companies were indifferent to the political affiliations of their workmen so long as the workmen were not members of a trade union.

In conclusion, I desire to express the opinion that the opposition of the mining companies to the Western Federation of Miners is based exclusively upon the ground that the Western Federation of Miners, through its local unions in the Calumet district, has demanded higher wages, shorter hours, and better conditions of employment and of life for its members. The refusal of the mine owners to accept the mediation of disinterested, public-spirited men, their refusal to arbitrate the questions in dispute (to say nothing of other matters), places them clearly in the wrong and deprives them of any right to the sympathy of the public.

MEN MAY indeed build . . . lordly pleasure houses wherein to dwell apart . . . may gather round them everything which is fitted to suggest thoughts of delight, . . . may exclude all sounds and sights of pain, and vice and misery. But what then? In so doing they have cut themselves off from that human life in which all live. They have condemned themselves to a hopeless exile. Their isolation sooner or later makes itself felt in the agonies of spiritual famine. Then at last the soul, if God so will—awakened to its utter loneliness, haunted by vague visions of sorrows with which it has never sympathized—comes to itself, and sees (it may be afar off) a prospect of peace in self-abasement.—Bishop Westcott.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

THE ROMAN CATHOLIC CHURCH AND SEX HYGIENE

AT the time of the Child Welfare Exhibit in Rochester, there was considerable adverse comment of the action of the directors in excluding the screens dealing with sex hygiene, especially when it was learned that members of the Roman Catholic Church were partly responsible for the action.

It was felt at the time that no large religious body could afford to do this and it was seriously questioned whether the action was in any way the expression of that Church. It was soon discovered that there were Protestants who were just as earnest that the screens should be excluded. It was also found that the Montreal Exhibit, which was in a considerable way under the auspices of men and women in the Roman Church, showed a large and very instructive sex hygiene exhibit. At the recent sex hygiene conference in Buffalo, Dr. Tierney, S.J., a teacher in a Roman Catholic seminary, advocated the teaching of sex hygiene.

In commenting on this incident the editor of *The Common Good* (published in Rochester) said:

"If it can be said that Roman Catholics hold any different opinion to others on this subject, it is not in advocating a conspiracy of silence, but in a more careful presentation of the subject to children. In this respect, of course, they do not stand alone. But it is imperative that all doctors and sex hygiene educators should recognize that while truth and frankness are in themselves protectors against vice and self-abuse, the strengthening and development of the whole character is the only ultimate safeguard. We note with commendation that the Roman Church has endorsed a book entitled *Education to Purity* by two of their number, who have frankly placed the entire subject before the adherents of this Church.

"The more we think about this subject, we feel that Dr. Goler is right, that society is in danger at this time of transferring a beautiful home privilege to the school. We must concentrate on the home and the parents. If those who tell the children must be taught themselves how to teach the subject, let us teach the parents. We cannot leave it to the parents, we must by press, pulpit, and stage and school, teach the parents. We emphatically deny that most parents already tell their children about this subject, as a recent *Post-Express* editorial was willing to say. That has never been the experience or the discovery of those who give their time to this work. Lack of comradeship with their children, lack of a pure and intelligent conception of sex life, have a great deal to do with the unwillingness of the parent to teach. We must all remember that the Ethics of Sex is of but recent birth; even the religious of earlier centuries had no adequately moral conception of these things. The mass of men and women, far more than children, await for teachers who will give them this new home ideal."

SOCIAL SERVICE AMONG DISCIPLES

At the Toronto convention of the Disciples of Christ, strong recommendations were adopted in favor of founding a special Department of Social Service and the Rural Church in the Home Missionary Society, and the scope of the committee was broadened to include the rural church. The Commission will go ahead with its voluntary work, organizing the state conventions, contributing information, and seeking to cultivate general interest. It is trying to get each state committee to make investigations and report on three specific lines, viz., social legislation to be urged by the religious forces in that state, social service activities that would be practicable in the local churches, and a close study of the state of the rural churches in the state.

A CITY MANAGER FOR DAYTON, OHIO

Dayton, Ohio, will be the first city of considerable size in America to try the experiment of the city manager. She seems to have been very happy in the selection of her first city manager, Henry M. Waite, who, for two years past, has been the successful city engineer of Cincinnati, and has had a long and interesting career in carrying large projects to a successful completion. As the *Dayton Herald* said in a recent issue: "We are entering upon a new and novel experience in municipal

affairs. Everything is not going to be easy, the sailing will not always prove smooth, there is certain to be friction, unexpected problems are certain to come up, but we have started, and we have started in the right direction. We are going to go forward, and it is desired that the hand and brain of every lover of Dayton will be behind the movement. We will occupy a unique position among the cities of the world, and the world will watch our evolution for proximate perfection in municipal affairs." This certainly is the right spirit in which to enter upon so tremendous an undertaking, and the country at large will rejoice if Dayton succeeds in solving the very difficult problem of managing a big city.

CHILD LABOR IN THE GLASS INDUSTRY

"The present inquiry into the glass making industry developed no data of a character to modify in any way the universally accepted medical view that night work in itself is almost invariably detrimental to the health and physical well-being of a growing child. On the other hand, the practice of alternation renders even more difficult one of the most serious problems of night work, the problem of sleep. It means that one week the boy must obtain his sleep in the daytime, and the following week in the night-time. Proper adjustment to varying sleeping periods is not easy of accomplishment for either adults or children. It was the almost unanimous opinion of night-workers and adult glass-workers interviewed that this periodical change in the time of sleeping was at least physically undesirable." These striking statements are quoted from the federal report on child labor in the glass industry. This report was three years in preparation and is based on what is said to be the most thorough child labor investigation ever made in any country.

ABUSE OF PARTY POLITICS

If we are to make progress along sound and effective lines, politics must cease to be a game of the "ins" against the "outs," and must become a serious effort to adjust public policy, legislation, and administration to the requirements of changed industrial and social conditions, or there will be a reaction that will transform progress into a retrograde movement. In view of this emergency, the editor of the *Journal of Commerce* well said sometime since, "never have we needed more a wide-awake outlook upon the intrigues of party managers and the sinuosities of senators and representatives. Our truest guidance must come from our educated economists, our intelligent and cool-headed men of business, our independent press, and, above all, from the instinctive discrimination between the false and the true in politics, which comes from a thorough imbuement of our citizens with American ideals."

A BILL has been introduced into the United States Senate requiring that the street railways in the District of Columbia shall issue rebate checks to its passengers who are unable to secure a seat. It directs that when a passenger enters a car and is unable to find a seat, he shall be handed a rebate check and two of these in turn are to be regarded as legal tender for one full fare. Senator Norris, who introduced the bill, has pointed out that if full accommodations are not given passengers, the company ought not to expect the passenger to pay full value for transporting him. Steam roads allow a differential in fares and they charge less for an upper berth than a lower and less for a day coach than for a chair car. They also charge more for fast running limited trains than for ordinary travel.

THE JOINT COMMISSION on Social Service has submitted to the diocesan commissions the questions of the appointment of train matrons, the need of inspection of toilet rooms in railroad stations, and the Hobson resolution regarding the amendment to the federal constitution providing for national prohibition.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

THE FORMATION OF THE PROVINCIAL SYNOD OF THE SOUTHWEST

To the Editor of *The Living Church*:

I HAVE read your editorial on the organization of the Province of the Southwest in the issue of February 7th.

At the beginning of paragraph three you say, "The question is hardly more than academic." The "question," of course, is that stated at the beginning of your paragraph two, namely, whether the dioceses are at the outset integral members of the Province, in view of the constitutional proviso that no diocese shall be so incorporated without its consent.

If the above question is "hardly more than academic," some of us are wondering where lies the line between questions "academic" and questions "practical." One would suppose that the question as to how far and in what particulars a diocese may be legislated for "without its consent" was a question intensely practical. One is a bit surprised to have it settled by the *ipse dicit* of THE LIVING CHURCH that a question which cuts at the root of the principle of the autonomy of dioceses is "hardly more than academic."

The brethren who, at Muskogee, were eager to transmogrify the missionary council speedily into a Provincial Synod, pointed out to us that the Canon in the case (Canon 50) was not simply permissive, but mandatory. The brethren who pressed for immediate action stressed heavily the words in Canon 50, third line, "shall be and are," etc. One wonders, Mr. Editor, why you command an action in which no regard was had to the very first line of the Canon 50, which we were pretending to take as our guide. These are the words of the first line: "Subject to the proviso in Article VII. of the Constitution." We paid no attention to that proviso. Instead of interpreting the Canon by the constitution, we presumed to interpret the constitution by the Canon; a thing which, as I see things, can't be done. We pretended that we were compelled to action under an unqualified canonical mandate; whereas, in truth, the Canon is plainly qualified and limited in several particulars.

If the question of the rightness or wrongness of the doings at Muskogee is a question "hardly more than academic," we ought to know it. But some of us are wondering whether THE LIVING CHURCH's say so settles the point. In view of happenings which shook the Church in earlier days, we are minded to think that the present situation presents a question not wholly "academic." We are wont to say that dioceses are autonomous. That, if it means anything, means that the dioceses are unexposed to interference from without or pressure from above. Canon 50 carefully safeguards this principle of autonomy. The Canon §VI, (5), specifically states that "no Provincial Synod shall have power to regulate or control the policy or internal affairs of any constituent dioceses." Caring not a button for this proviso, what called itself the Provincial Synod of the Southwest deliberately regulated and controlled the policy, and internal affairs of every diocese within the area (save West Texas, whose diocesan convention had already met and taken action in the matter of expressing consent). In entire disregard of the principle of diocesan autonomy, at the so-called Synod at Muskogee every diocese save West Texas, in what has hitherto been the departmental area, was interfered with from without and subjected to pressure from above. Is the question simply "academic"?

At three points the advocates of hasty action at Muskogee traversed the canon in which they took refuge and under which they hid themselves:

1. They paid no attention to the proviso in Article VII. of the Constitution (see Canon 50, §1, first line).

2. They meddled with the policy and internal affairs of dioceses (see Canon 50 §VI. 5).

3. They declined to make their actions and proceedings subject to and in conformity with the provisions of the Constitutions and Canons for the government of this Church (see Canon 50, §VI. 5). And yet, forsooth, the question is "hardly more than academic."

Does THE LIVING CHURCH not know that, in congratulating "our first organized Province upon refusing to let the reddest kind of red tape tie its hands," it is congratulating our first organized Province upon defiant disregarding of several provisions of the very canon under which it was pretending to act? Some of us prefer the reddest kind of red tape to the most lawless kind of lawlessness. As it was I who raised the point of order at Muskogee which precipitated the discussion to which your editorial refers. I have, con-

trary to my usual custom, broken into print to comment on your editorial.

While I have my pen in my hand, I should like to correct a statement which you make toward the close of your write-up of the Muskogee gathering (page 515, issue of February 7th). You say that nine members of the Provincial Board of Missions were elected, with the Bishop Coadjutor of Missouri as chairman. This is a mistake. Desiring to be consistent with myself, when my name was brought in as a member of the Provincial Board of Missions, I declined the election, believing that we were not competent to go forward with valid elections of Provincial Boards.

FREDERICK F. JOHNSON.

St. Louis.

Bishop Coadjutor of Missouri.

[When a correspondent wonders whether "THE LIVING CHURCH's say-so settles the point," he wholly misunderstands the purport of public discussions. There are two factors in the Church that commonly feel called upon to discuss the issues of the Church—editors and Bishops. No one of them, if he be wise, deems his opinion or "say-so" to settle any point. It does not follow that we should all be dumb when a new question arises. THE LIVING CHURCH expressed its opinion upon a point concerning which the Bishop Coadjutor of Missouri had first expressed his own opinion rather forcibly, and both of them were entirely within their rights in doing so. Neither is justified in criticising the other for expressing his "say-so."

Now as to the interpretation of the Canon (50). It is a wise principle of common law that if a statute is susceptible of two constructions, of which one would make it constitutional and one unconstitutional, a court is bound to give it the construction that is constitutional. This principle must be applied to this question.

Sec. 1 reads, "Subject to the proviso in Article VII. of the Constitution, the Dioceses and Missionary Districts of this Church shall be and are hereby united into Provinces as follows." Sec. 8 provides for the composition of the Primary Synod, and declares: "In case there be no meeting of the Convention of a Diocese" etc., "before the meeting of the Primary Synod, the delegates elected for the last Missionary Council shall serve." Sec. 8 adds: "The Primary Council when thus convened, a majority of those entitled to seats being present, and when it shall have chosen its proper officers, shall be organized for business." Recalling that the "proviso in Article VII. of the Constitution" referred to in Sec. 1 reads, "No Diocese shall be included in a Province without its own consent," the question arises whether Sections 8 and 9 can be reconciled with Section 1 and with the Constitution. They can be reconciled by holding that upon the Bishop and the delegates last chosen to the Missionary Council are laid the duty of giving or withholding preliminary "consent" on behalf of the diocese to its own incorporation in the Province. When the Bishop and the clerical and lay deputies from Missouri, strengthened and fortified by the Bishop Coadjutor, appeared in the primary meeting of the Provincial Synod agreeably to call, and participated in the organization of that Synod, we hold that the Diocese of Missouri, then and there, signified its constitutional consent, according to the manner of carrying the constitutional provision into effect provided by Canon 50, sections 8, 9. But we also feel the question to be largely academic, because, so far as we are informed—we write subject to correction—the primary Synod laid no obligation upon the Diocese of Missouri which must be fulfilled before the meeting of its diocesan convention. That convention must, by electing or refusing to elect delegates to the next Provincial Synod, confirm or repudiate the action taken tentatively by the Bishop and the primary delegates. If their action be confirmed, any irregularity (if there was any), will thus be corrected. If it be repudiated, no harm will have been done, since the diocese will not have been called upon to perform any service whatever during the interim. And even more is the question academic outside the limits of the Province of the Southwest if our suggestion should be carried out to defer the calling of any other primary synod until its constituent dioceses shall have had the opportunity to pass upon the question in their own conventions. These views are submitted in all courtesy, not with the thought that they have closed the question, but in the hope that they present a way out of a constitutional dilemma as it seemed to some of the delegates to the Provincial Synod of the Southwest. And we fail to understand how Bishops or others could have been willing to sit in an assemblage which they deemed to be unlawful. They could not have supposed that they were attending a "Department Missionary Council," for the section of a canon creating such councils had been formally repealed.—EDITOR L. C.]

Does THE LIVING CHURCH not know that, in congratulating "our first organized Province upon refusing to let the reddest kind of red tape tie its hands," it is congratulating our first organized Province upon defiant disregarding of several provisions of the very canon under which it was pretending to act? Some of us prefer the reddest kind of red tape to the most lawless kind of lawlessness. As it was I who raised the point of order at Muskogee which precipitated the discussion to which your editorial refers. I have, con-

NATIONAL OFFICIALS ARE WORKING CHRISTIANS

To the Editor of *The Living Church*:

LET us pause in our disputatious career and consider the fact that on Sunday, February 8th, the Vice-President of the United States, the Secretary of State, the Speaker of the House of Representatives, and the Secretary of the Navy addressed large meetings called for the furtherance of Christian work in various forms.

When it is realized that the great officials of our country are not only Christian men but that they are also active and zealous in the propagation of Christian truth, thoughtful men may well thank God and take courage.

Very truly,

Washington, D. C., February 9, 1914. HENRY L. CARTER.

CONFIRMATION AND COMMUNION

To the Editor of *The Living Church*:

IN view of the discussion in regard to the occurrence at Kikuyu, is it not an appropriate time to consider the whole question of the relation of Confirmation to Communion?

Undoubtedly from the earliest times Confirmation has been considered one of the seven great "mysteries"—as the Greeks call them—of the Christian religion. Down to the time of the Reformation, in England, as elsewhere in the West, it was known as one of those seven rites "commonly called Sacraments." It has the parts of a sacrament in that there is in it "an outward and visible sign," and its purpose is to convey "an inward and spiritual grace."

But in no part of the Catholic Church is it regarded as absolutely essential to communion. Anywhere one in danger of death could be communicated whether he had been confirmed or not, though he could not be if he had not been baptized. In the Roman Catholic Church we understand that frequently, if not generally, children are admitted to communion before they are confirmed, and without any expressed intention on their part of being confirmed.

Moreover it is administered so differently in each of the three great branches of the historic Church, that it has been a question among Anglicans, whether members of the Greek and Latin Churches, have received Confirmation, as we understand it, or not. Certainly as Anglicans we are bound by our Catechism to discriminate between the two Sacraments which only are "generally necessary to salvation," and those, which, like Holy Order or Matrimony, are applicable, only to certain persons, or Confirmation and Unction, which may be highly beneficial and grace conferring, but not so vitally important as Baptism and Holy Communion.

So in laying down what they considered the absolutely essential basis for Church Unity, the Bishops of the Anglican community expressly limit their requirements as to Sacraments, to Baptism and Communion. Nothing is said in the Quadrilateral about Confirmation. And manifestly, in case of a reunion with a Christian body of any considerable number of members, it would hardly be required that all should be confirmed before being admitted to Communion, when they had for years been in the habit of receiving what they considered such without being confirmed.

As regards the future, Confirmation is manifestly so desirable, and the want of it, or its equivalent, is so largely felt among Protestants, that there is no question but that it would be universally desired. But to force it on those who do not desire or feel the need of it, as if it were an absolute necessity, is a very different question.

There is abundant precedent in the Anglican Church as well as in the Roman for communion without confirmation. Not only have foreign princes and princesses marrying into the Royal family been regularly admitted to Communion, but the practice of "occasional conformity" on the part of non-conformists has been recognized and encouraged in the Church of England. Wesley continually urged and even required, all his adherents to resort to the Church for the sacraments without a thought that they would be refused admission if they had not been confirmed. And in this country not only was Communion administered to all who had not been confirmed before Bishops were obtained here, but after their arrival we do not read of any wholesale confirmation of those who had previously been communicants.

So that to imagine that there is any danger of the disruption of the Anglican Communion because of the admission of some dissenters to Communion under exceptional circumstances, is not only unthinkable, but we must realize that in the event of reunion with any large Protestant body it would not be possible to insist upon the reception of Confirmation as a requisite thereto, however readily its use in the future might be agreed.

G. WOOLSEY HODGE.

Philadelphia, February 8, 1914.

THE DIACONATE

To the Editor of *The Living Church*:

NOTICE with great pleasure the letter of Mr. Walker in the issue of February seventh. Mr. Walker has sounded a call that should bring a large response. Why not revive the Diaconate so that it may be of use in the Church? There are many men that

would be glad to give their life and all to God in the sacred ministry of the Church if this opportunity were offered them.

In the current issue of *THE LIVING CHURCH* there is a notice of a paper which was read before the primary Synod of the Province of the Southwest on "The Need of Men in the Ministry." Why could not a perpetual deacon meet a great part of this need?

We have heard this cry for many years; why does not the Church realize her opportunity?

One reason that there are not more men that offer themselves is that the clergy and people look down upon the office of deacon because the office has become a stepping stone to higher things. The office is holy and necessary to the Church and should be used to-day as it has been for so many centuries.

There is need for men everywhere, particularly in the country; and why would not a deacon do for country work with a priest in a near-by town to administer the Holy Communion?

There are many men that would answer such a call and surely the Church needs to wake up to the great work that she is losing by not administering to a great extent to those who dwell away from cities and towns.

CHARLES E. NILES.

Vergennes, Vt., February 7, 1914.

DUAL SYMPATHIES IN THE CHURCH

To the Editor of *The Living Church*:

OUR correspondent, Mr. W. C. Hall, applies the nickname "half-breed" to clergymen who appoint monthly, rather than weekly, celebrations of the Holy Communion in their parishes and seek by means of a choral service in the evening to bring the people to the church then. He thinks such clergymen are necessarily getters rather than givers, seeking to command themselves to their vestrymen rather than to Him who died for us all. He holds such clergymen responsible for the individuals in their parishes who, having "had their ears tickled by a discourse," turn their backs upon the Holy Communion that follows.

It seems unfortunate that this sort of amenities should appear in a Church paper. Surely, Mr. Hall might be expected to judge his brethren who differ from him on party questions somewhat more kindly. His nickname is intended as opprobrium and yet it describes sufficiently well the Church's real character. In the Reformation, the Church of England, "the bulwark of the Reformation," was the only movement in protest against Rome's unspeakable corruptions and tyrannies that came out of that struggle both Catholic and Protestant.

Lovers of *John Inglesant* understand this and have found new expression of it in the enlightening sketch of Nicholas Ferrar which appears in the *Churchman* this week. Newman's *Via Media* voices his consciousness that this is a "half-breed" Church, just as his later perversion to Romanism was his pathetically futile effort to become a thoroughbred Catholic.

The widest vision the Church has to-day of a place in the developing religious life of America is in view of her dual nature. So she is in a position to mediate between ultra-Catholics and ultra-Protestants when, in God's good time, the day comes for Church Unity. Her ability to see both sides and to incorporate into her life the truth that lies on both sides, is the mark of her real Catholicity, which makes us love her and which commands her to enlightened America.

JAMES F. PLUMMER,

Rector St. James and Immanuel Parishes.

Monkton, Md., February 9th.

THE AMERICAN CHURCH INSTITUTE FOR NEGROES

To the Editor of *The Living Church*:

WITH your generous permission and at the suggestion of Bishop Greer I want to state as briefly and succinctly as I may the meaning and purpose of The American Church Institute for Negroes, and its relation to the Church's work among the Negroes, which matter was presented in the issue of *THE LIVING CHURCH* of January 31st.

The Institute is, on the one side, a board of twelve men organized by the Board of Missions and incorporated under the laws of Virginia. Seven members of this board must be members of the Board of Missions. Therefore to all intents and purposes the institute as a corporate body is a subordinate agency of the Board of Missions itself. Its functions as a board are to inform itself as to every department of the work of the schools, advise with the boards of trustees and with the principals of the schools as to policies and methods of work, and guarantee to the Church at large and to all givers the economy, honesty, and efficiency of the schools' business and educational management.

On the other side the institute is a plant or system of schools, eight in number, distributed in seven dioceses and six states, thus taking opportunity to the Negro youth in those dioceses and states instead of compelling them to seek opportunity at one point. These eight schools represent an interesting and well compounded system of education, involving preparation for the ministry, for primary and grammar-school teaching, for trained care of the sick, for productive use of the land, for home-making and home-building, for

skillful and therefore pleasurable work in eighteen industries, for characterful and intelligent service to God and to man, and for responsible citizenship in the human state and in the Kingdom of God.

The foregoing are the specific objects of the institute's activity, but it represents certain facts of a more general character which also entitle it to the allegiance and support of the Church. One of these is that it is a medium of coöperation between the South and the North. A great drawback in the earlier movement for Negro education was that it was inspired, engineered, and controlled from the North. The institute locates responsibility and control in the South and adds to that responsibility and control the advisory value of general perspective. The result of this arrangement is that southern Bishops and lay people admit, welcome, and even demand the northern contribution not only of money but of supervision and advice. A number of the Bishops have declared the institute to be the most obvious evidence of Providential guidance of the Church in her work for the Negro they have known. Another fact is that the institute has secured for the general missionary policy of the Church the principle and the actual practice of supervision and of guaranteed efficiency to the Church's missionary work, and that without infringing on the episcopal prerogative or on local responsibility for control. In other words the Church has in the institute attained a new standard of efficiency and discovered a new policy by which it may be secured.

In short, the institute stands not only for specific educational tasks, but for the coöperative unity of the Church and for progressive standards of excellence in achievement.

SAMUEL H. BISHOP.

THE RE-ESTABLISHMENT OF CONFUCIANISM IN CHINA

To the Editor of *The Living Church*:

IT may be that many friends of China have been alarmed at the report of the establishment of Confucianism as the national religion of the country. We have received cabled reports only thus far and so do not know all that is involved, but it has been impending for some months. While, at first hearing, it is a disappointment to have Confucianism thus exalted, in many ways it may be regarded as a hopeful sign both for the future of the Chinese Republic and the cause of Christianity in China.

For sometime before the Revolution, and especially since, China has been drifting away from her old faiths. The young men of China have been branding Confucianism as responsible for their country's stagnation. Japan has been flooding China with agnostic literature. The result of all this has been a time of moral chaos and a growing spirit of infidelity, something of the sort that France went through after her Revolution.

The old moral restraints of Confucianism have been flung aside, and the new government schools and colleges of Western learning have been centres of vice and gambling. And in addition to all her own problems, China has poured in upon her, Western vices along with Western machinery, Western merchandise, and Western methods.

Many of the *literati* in China, appalled at the spectacle, fearful of the future, ignorant of the real weakness of Confucianism and the strength of Christianity, have turned again to their ancient cult as a moral foundation for the New China, now being built. It is a shaky foundation on which to rear the colossal structure, but it is the best they know. They have been seeking to establish Confucianism, not because they love it, but because they love their country and desire to see it strong and clean, able to endure. They feel that a religion is absolutely necessary to make men.

One could not expect to see Christianity established yet in China. In fact one would not want to see it established. But the establishment of Confucianism is a recognition of the need of morality and reverence, and a determined effort to seek to stem the influx of atheism and immorality.

Confucianism has been reinstated practically to its old position, but with much of its power gone. Christianity has advanced. The tentative constitution granted religious freedom and the permanent one will do the same. Some of the leading men of China are turning toward Christianity as the hope of the future. The present movement toward Confucianism may be a very real step nearer the recognition of the Truth in Christ. China is moving and is seeking the Light. It is a time for us to pray very earnestly for our workers there, and to give them the larger equipment they need.

ARTHUR M. SHERMAN.

Church Missions House, New York, February 7th.

CHRISTIAN SCIENCE DISCUSSED

To the Editor of *The Living Church*:

THE proposition put forth by a writer in the *North America Review*, that the orthodox Churches should embrace the so-called Christian Science as a means of best fulfilling their mission to the world, is too preposterous to admit of consideration. Leaving to others the easy task of showing how the Bible and all science condemn Mrs. Eddy's works, I beg to draw attention to one point not generally noticed, and that is, that Christian Science is a mod-

ern development of paganism. Those well versed in the world's religions will readily see in the later editions of *Health and Science* the Christian Science text book, the positive earmarks of the gnostic heresies that formerly plagued the Church, and were condemned outright by the General Councils. In fact Christian Science is virtually a modern revival of ancient gnosticism, which now, as formerly, is an attempt to engraft on the body of heathen philosophy a sort of Christian veneering. It is unquestionably certain that Mrs. Eddy, as absolutely an uncultured woman, was not capable of this achievement, for the first editions of *Science and Health*, being a hodge podge of ideas gotten out of manuscripts, belonging to a physician under whom she studied, were a curiosity in literature. But fortunately for her she secured the services of a scholarly but not overscrupulous man, one J. H. Wiggin, who edited most of the subsequent editions, worked the whole thing over from time to time, made several important changes, put in a whole lot of his own ideas, and was several years about it, and when he got through, he gave to the world Mrs. Eddy's famous *Key to the Scriptures*, which her disciples have accepted as God's last revelation to the world, supplanting the ancient canon. Now the bedrock idea of Mrs. Eddy's system is purely a transcendental conception of the existing order of nature, which, ignoring the fact of a material universe in which man lives, holds that the only real thing to be considered is the ideal and pagan at that. It is in effect a system based on paganism, borrowed from the speculations of the ancient schools of India, and has no proper place in a Christian land or literature, for it strikes at the very foundations of our holy religion. It stands here in a Christian land, as the one sole witness of ancient paganism, cunningly veiled in Christian trappings, whose bald purpose is to teach that man has no sin to repent of, no evil to be saved from, no Incarnate Son of God to acknowledge as his Redeemer. That any priest of this Church should have the marvellous effrontery to set up this system as a model for Christian people to accept, is something past comprehension. And all the more so when on page 833 of the *Review* he frankly admits that the "Aryan (Hindu) philosophy" constitutes a controlling element in the teachings of Christian Science. Every educated priest knows very well what this philosophy is, which for four thousand years has ruled and ruined India, and been the prolific parent of numberless 'isms. It is true that into this strange mixture there are cast some good ideas, but they are not necessarily related to the system. It is also true that it has helped some people afflicted with nervous disorders by a forceful physiological application of mental suggestion. But of course there is a certain mystery about the system that has held many minds as under a spell, the secret of which is easily found in any good work on Psychology.

A. A. FISKE.

THE RENDERING OF THE CANTICLES

To the Editor of *The Living Church*:

WITHOUT wishing to gainsay in the least the general validity of the criticism of Mr. Batchelder, perhaps it would be well to call attention to the fact that frequently in its accumulative, or contrasting use as a conjunction, "and" is the emphatic word; *e. g.*, in the words, "Ye cannot serve God AND Mammon": "and" is the emphatic and significant word.

I feel the "and" of the canticles in question as emphatic. Thus:—"It is He that hath made us, AND, not we ourselves"; "and" of emphatic contrast.

Thus, "we are His people, AND the sheep of His pasture"; the "and" of cumulative meaning. To appreciate the value of the emphatic "and," read the parable of the Prodigal Son, each verse with a stressed "and" succeeded by a short emphatic suspension of voice; so read, the parable becomes the expanded "etc." of sin.

OSCAR WOODWARD ZEIGLER.

No. 864 W. Lombard Street, Baltimore.
Saint Mark's Rectory, February 13, 1914.

CREDIT FOR SUCCESS

To the Editor of *The Living Church*:

THE Go-To-Church-Day movement in Greater Boston owes its success to one man above everyone else, and that man is the Rev. Albert E. George, who for weeks wrote daily about the progress of the movement in the newspapers. Your news columns gave a different impression than the above.

(Rev.) ISAAC PEARSON and EBEN W. BURNSTEAD.
Of Massachusetts Civic Alliance, Boston.

ONE BLESSED OBJECT of the Lenten season is to make us reflect, not about our *neighbors*, but about *ourselves*; not so much to note the effect of sin upon mankind in general, but the effect which unrepentant and unchecked sin has upon us; not, first of all, the conversion of the world around us, but our own conversion, our own turning to God, and our own determination, by His help, to walk henceforth in the way of righteousness. In other words, *self-scrutiny*, the seeking of the Lord while He may be found, the calling upon Him while He is near, the forsaking of sin and the devout and penitent pursuit of holiness. These are necessary conditions and characteristics of the Christian life.—*The Bishop of Nebraska*.

LITERARY

BIOGRAPHY

Queen Elizabeth. Various Scenes and Events in the Life of Her Majesty. By Gladys E. Locke, M.A. Boston: Sherman, French & Company. Price \$1.35 net.

Perhaps a generation since, boys and girls, in the aggregate, knew more about Queen Elizabeth than do boys and girls of to-day. Miss Strickland's *Queens of England* had not gone out of date; Miss Yonge's *Stories from English History* was popular; Charles Kingsley's *Westward Ho*, and Sir Walter's *Kenilworth* had more readers than they have now. Some who have grumbled over the novel with a purpose, and been hopelessly out of sympathy with recent magazine trends, remember boyish debates over the execution of the Queen of Scots.

Old readings and childish thoughts come back to us as we sit down to this readable volume. Girls as well as their mothers will be interested in the vivid account of the imprisonment of the prince, the royal progress, the coronation, and the visit of the Queen to Cambridge. Anecdotes of the Queen's wit, of her violent temper, her love of dress and ornaments, are freely used, and we will own that we prefer an anecdote even of doubtful verity to a so-called biography so dignified that it excludes anecdotes.

Of necessity there must be a choice between Mary and Elizabeth, and one hardly doubts that the fair Queen Mary brought on her own fate. Elizabeth's throne and life were not safe while the fascinating plotter lived. This ground is covered with plain sense.

Rumors that Queen Elizabeth was going to marry somebody were as numerous as the *pro* and *con* dispatches about Miss Elkins and the Italian noble. Here we have the gossip, the flirtations, the romantic elements of the time and court. The career of Essex is told at length; and the end of all things earthly is pathetic, with a touch of the fine old pomp of the writers of Elizabeth's time.

The point of view is that of one who considers Elizabeth a strong sovereign, disposed to be lenient, stern if need be, as brave as any man in her fleet. As to the real position of the Church of England there is no information. Apparently the author wishes to avoid the bare possibility of an ecclesiastical controversy.

ROLAND RINGWALT.

Frederick William Von Steuben and the American Revolution; Aide to Washington, and Inspector General of the Army. With Account of Posthumous Honors at Various Places. By Joseph B. Doyle, Author of *Memorial Life of E. M. Stanton, Jefferson County Twentieth Century History*, etc. Under the Auspices of the Stanton Monument Association, Steubenville, Ohio. The H. C. Cook Co. 1913.

Mr. Doyle's belief is that no other two men were so close to George Washington, the soldier of the Revolution, as Alexander Hamilton and Baron von Steuben. Green was at a distance, Lafayette was a chivalrous figure of romantic fascination, but Steuben was the drillmaster, the organizer, the man who saved money to the treasury, the inspector who turned crudeness into efficiency. He gave his time, risked his life, bore a thousand hardships, received practically no pay for all he had done, and has never been conspicuous in the general course of minor publications. There are school boys, possibly school teachers, who never heard of him. So much the worse for them.

Steuben had a soldier-father of limited income and the boy's schooling was meagre. His military training, however, included the siege of Prague, a ditch through a cemetery, and the Seven Years War. Frederick the Great was a wonderful pedagogue. He appreciated hard fighting, he was a close economist, he preferred that officers should be reading men, and he liked young Steuben. Steuben, however, tired of the service, and resigned. On a visit to France he conferred with various sympathizers with the American cause. Deane and Franklin urged him to join the Revolutionary ranks. When one considers that Steuben was of noble blood, of high reputation, of a settled life income, no one need be surprised that he paused for a time before risking his life for a weak insurgent movement.

Beaumarchais secured the funds for his equipment (the prudent Teuton looked askance at Franklin's offer of two thousand acres of land), and soon the baron was on the seas.

The wretched unsystem of the army gives one the horrors, and Washington saw that the right man had come. Hamilton said that he did not know the value of military discipline until he saw Steuben's work at Monmouth. Steuben sought a duel with Lee, but Lee was unwilling to fight.

All honor to the baron who presided over a society to help the poor Germans who were virtually held in bondage on many a farm. Economical of the public funds, generous and wasteful of his own, he had many difficulties. The biography well merits close reading. Steuben was a grand Teuton, with the lovable and unlovable traits of an old time warrior.

ROLAND RINGWALT.

SOCIAL TOPICS

SYNDICALISM has had a quick popularity, or perhaps one ought to say notoriety, in this country, incident to the disturbances in the Southwest and Northwest, as well as at certain other points. The present indications are, however, that interest in it is not so keen as a few months since. The movement has had a more rapid growth in Europe, especially in France, than perhaps anywhere else. There is no question that it is a result of the present industrial unrest, and as such deserves the thoughtful attention of students of social problems. This fact gives value and interest to the volume on *Revolutionary Syndicalism* by Dr. J. A. Estey, sometime professor of economics in Dalhousie University, Nova Scotia. It is published by P. S. King and Son of London. The various features of syndicalism are explained and illustrated, likewise the theory of class war and the quarrel with parliamentary syndicalism, both of which are regarded by syndicalists as illogical and impotent. The method of direct action is exemplified in the general strike and in sabotage and anti-militarism.

A Guide Book to Childhood has been prepared for the American Institute of Child Life by Dr. William Byron Forbush, its president. It contains an outline of the survey of child life, an account of the resources, investigations, and work of the Institute, and detailed statements as to the way in which the institute gives continuous personal help in meeting the daily difficulties of home and child life.

Another helpful report is that of the Second National Conference of [Roman] Catholic Charities, published by the executive committee of the conference. It discusses a long list of social questions like dependent and delinquent children and community families from the Roman point of view. The secretary of the conference is the Rev. Dr. William J. Kerby of Washington.

Christian Unity at Work is the title of the volume containing the report of the quadrennial session of the Federal Council of Churches of Christ in America. It is edited by Charles S. MacFarland, the secretary, and contains, among other things, the striking addresses of the Bishop of Chicago. (Clarendon Building, New York City.)

The Government of American Trade Unions, by Theodore W. Glocker, is a careful study of the means used by organized labor to put its principles into force and effect. Among other questions it discusses is the unit of union government, the shop meeting, and the centralization of control.

The New Unionism, by Andre Tridon, is a suggestive statement of syndicalism, its history and present status. It is published by B. W. Huebsch of New York.

RELIGIOUS

THERE IS ANNOUNCED by Messrs. Longmans, Green & Co., for early publication a series of *Modern Oxford Tracts* edited by the Rev. Darwell Stone, D.D., Principal of Pusey House, Oxford, which, bound in paper, will shortly be issued at 20 cents each. The writers are among the strongest men in the English Church, including Bishop Gore, Canon Scott Holland, Dr. Sparrow Simpson, Fr. Puller, Fr. Waggett, Dr. Kidd, Canon Ottley, and others, and the subjects are those upon which there is so much haziness in the minds of Churchmen. Dr. Darwell Stone's name as editor makes it certain that the series will be one of great value.

These tracts are projected in order to meet the difficulty which has arisen in the minds of many persons with regard to the whole principle of authority in the Church of England, even touching the fundamental creeds. Doubts have even arisen as to whether the toleration of error in the Church of England has not now reached a point at which toleration becomes complicity.

There are seventeen of these tracts projected. Orders for the whole series, to be filled as rapidly as they are ready, will be received by The Young Churchman Co., Milwaukee.

WE HAVE received the four volumes of the *Four-Year Lesson Course* published by the Practical Publishing Co. of Westfield, N. J. We reviewed this system in the autumn, having at hand only a part of the material, as it now appears. What we said then we would reiterate now with the fuller matter. The system is practical for those who want to follow a uniform, or practically uniform series; yet one that is graded by the addition of further work, and more difficult work, in the higher grades. The whole plan is so entirely different to that which most of us are working along that it does not commend itself to us, either in matter or arrangement. The marking system, which is urged as quite important, is very complicated. The method has been successfully used; we know of a school where it is very successful. Therefore it has undoubted merit. Its underlying theory is not, however, one we would approve.

SUNDAY SCHOOL WORK

* Rev. Charles Smith Lewis, Editor *

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

THE Fifth Department Sunday School Convention met week before last in Detroit, in connection with the sessions of the General Board. The clash in the new canons brought the meeting to a serious consideration of its standing; with the result that, in spite of various precedents, it was determined to act simply as the convention and not to act as the Provincial Board of Religious Education. Consequently, virtually no constructive work was done, and beyond hearing reports and setting matters in motion for the formal organization under the Provincial Synod, the business sessions of the convention showed scant returns.

The really effective work of the convention was that which marked the first evening and the afternoon of the next day. In the evening there was a series of conferences addressed by various members of the General Board and by some others, on the two subjects, Religious Education and the Home and The Issue in Religious Education—Leaders. This part of the meeting was primarily for the benefit of the Sunday school leaders of Detroit and of others interested in the questions. The conferences were well attended and no doubt justified themselves.

The session on Thursday afternoon was for the convention primarily, although many others were present. The subjects discussed fell under two heads: Methods and Materials, and Religious Self-Expression. At the close of the afternoon Bishop Lines spoke on the subject of The Church's Aim in Religious Education.

AS ONE LOOKS back over this convention and its conferences certain things stand out quite plainly. First and foremost is the interest that a large body of men in the Fifth Province have in religious education. And we believe that this interest is equally strong in other Provinces. The fact that so large a number of clergymen and laymen as were in Detroit would come to a meeting about which there was uncertainty as to its standing, is proof positive. Still clearer evidence lies in the attention and interest the men showed in the several matters that were before them. And it is also clear that the primary understanding of the question of religious education is that it is to be given in connection with the Sunday school. Most men have not yet caught the General Board's emphasis that the Church's work of religious education is one that reaches out to all sides of parochial endeavor. The suggestion that what is wanted is a "programme for religious education in the parish," a plan that shall bring within it every sort of parochial work, is still too far in the realm of theory to catch most men practically. We shall have something to say concerning this another time. The great question still for most of us is how to improve the Sunday school and how to correlate it to the home and to the rest of the Church activity.

It is at this point that we must confess to a sense of disappointment in the convention. The topic of Materials and Methods did not get the kind of handling that most of us would have liked. Professor Boynton, who was to deal with the Recent English Materials, was unable to be present, and the writer, who at short notice took his place, was quite too indefinite in the matter of titles to leave that impression on his hearers that the material deserved. For after all that is said, the only material which we know, which is entirely satisfactory, from the standpoint of the Church, material which is strong in its doctrinal position and correct in its method, is this English material. It makes little difference whether the London series or the Marden Manuals are used. The former, now that the series is complete, is, we think, the better. But those who want to teach in their schools the Catholic Faith and not that emasculated form of religious instruction that passes as undenominational, can find no better text books than these. We say this with entire recognition of the great value of many of the New York Sunday School Commission books; but with the recognition at the same time that they need a thorough revision from the standpoint of method. Dr. Bradner's address was excel-

lent, as setting forth the theory on which one should choose text books, but gave no help in the matter of choice. It is quite clear that there is still a great need for a strong, practical, Churchly series of text books, which shall be correct in method and thorough-going in its teaching, and written for the American Church. As we have said so many times, the only sort of teaching that has any place in the Sunday schools of the Church is definite Churchly teaching, and this, if followed, will rule out a good deal of what is now being commended in different quarters.

THE ADDRESSES on the topic Religious Self-Expression laid great stress upon the deeper meaning of the well-known phrase, "There can be no impression without expression." But they went further. They virtually told us that all that is taught is really but a training for life and a training in character. It were invidious to stress any one of the three addresses: Mr. Gardner's on Through Social Service, Mr. Mill's on Through Missions, and Mr. Young's on Through the Devotional Life. But we cannot refrain from hoping that somewhere what Mr. Young of Christ Church, Chicago, said may be put into type. It was a simple, strong, urgent plea for the thorough training of the boys and the girls from infancy on through to manhood and womanhood in a life that finds its deepest expression in the worship and praise of our Lord Jesus Christ. The need for this emphasis must strike home to every thinking man. We hear on all sides about social service. We are filled with the importance of missions. It is right, it is vitally important that these two necessary subjects should find their places in any properly graded and thorough-going school. But, and it is here that we need what Mr. Young has said, the only way that we can keep the training of our children Catholic and not have it tinged with Unitarian tendencies, is to emphasize the devotional side and to lay great stress upon the worship of our Lord Jesus Christ in the Holy Eucharist. We are coming to a point when, as was suggested in the leading editorial of THE LIVING CHURCH two weeks ago, this question of the Catholic as opposed to the Unitarian position in education must come to the front. For the Church, unless she is to be false in her loyalty to her Lord, as the Incarnate Son of God, this must be done partly at least through the training of children to worship Him as God. Pliny's words to Trajan must be words that are as true of us to-day as in the first century: "They were accustomed on a set day to come together and to sing songs responsively to Christ as God and to bind themselves by a sacrament (*sacramento*) not to the commission of any evil deed, but that they would abstain from various crimes." Right living, service for others, whether it be what is called social service or missions, must be the outcome of faith in Jesus as God and must spring from the worship of Him as God.

IT IS INTERESTING in this connection to read the following extract from the *Christ Church Messenger* of Trenton, N. J.:

"It is a year ago this Sunday since the sessions of the Sunday school were changed from the afternoon to the morning. This change was the result of thorough conviction that the old familiar methods of the afternoon had not been instrumental in training the children in the faith or instilling in any degree any conception of the loyalty and duty owing the Church.

"Though for some years we had held every Sunday afternoon in connection with the Lesson an abbreviated service of Evening Prayer in the church, there was never afforded the opportunity for the full services of Holy Communion, Morning Prayer, or the Litany. The lamentable result, which was certain, was that the children grew to think of their relation to the Church as a sort of afternoon affair on Sundays in Sunday school for about nine months in the year, and also grew up and out of the Sunday school in some cases without ever once having heard any of the three services above mentioned. The children were not at fault; some were confirmed, but The Service to which this admitted them was strange and utterly long and unfamiliar, and after a time they drifted away. The Church had ig-

(Continued on page 603)

WASHINGTON AND POHICK CHURCH

BY FRANCES M. SMITH

POHICK CHURCH, Fairfax County, Virginia, the parish church of Mount Vernon, is an historic building.

The present structure was built in 1768-1770, from plans drawn by Washington, who was a vestryman for twenty years of Pohick Church, and there are those who say that he was married here. St. Peter's Church, Williamsburgh, and the White House, the home of the widow Custis, in New Kent county, also claim this honor. If Washington had taken unto himself three brides, instead of one, how easy it would be to settle this question, with satisfaction all around!

Pohick Church is of particular interest now, on account of the movement under way for securing an endowment. A committee is asking churches all over the country to hold memorial services on the afternoon of the 22nd of February, which comes this year on Sunday, and to devote the offerings made at this service to the endowment of Washington's old church.

The church has been kept in repair, the restoration going on slowly, through the efforts of the various patriotic societies, the Mount Vernon Ladies' Association taking the lead. A new roof, new floor, ceiling and walls of plaster, have been achieved, and the pulpit, font, reredos, and many pews have been faithfully restored. It is to reproduce precisely the other appointments of the interior that efforts are now in progress.

The story of Pohick Church is told by the historian Lossing, who visited the place in 1858, when he made drawings. The illustrations of church and pulpit herewith reproduced, are from sketches made by him at that time, when he wrote: "Upon the wall, back of the chancel, are inscribed the *Law*, the *Creed*, and the *Lord's Prayer*. The elaborately wrought pulpit is sadly marred by desecrating hands. Under its soundingboard, a swallow has built her nest, and fowls of the air lodge on the book ledge. These things brought to memory the words of the Psalmist, 'Yea, the sparrow hath found a home, and the swallow a nest for herself, where she may lay her young, even thine altar, O Lord of Hosts!'"

The historian also tells the story of the building of the present structure. During the earlier years of his married life, Washington attended Pohick Church, seven miles from Mount Vernon, more frequently than any other. The first church, which was a frame building, erected in 1743, stood on the south side of Pohick Creek, two miles from the present edifice. About the year 1764, it became so dilapidated as to be no longer fit for use. The parishioners were called together to consult upon the erection of a new one. When the question of the location of the new church came up for consideration, there was a difference of opinion. Washington was opposed to the old site, but others made pathetic appeals in favor of it, as the spot where their fathers had worshipped, and consecrated by their graves which surrounded it.

Washington and others took the ground that a more central spot should be chosen, and before another meeting was called to consider the subject, he made a careful survey of the neighborhood, marking the place of every house, and the relative distance, on a map.

At the second meeting, again an appeal was made for the old site, for sentimental reasons, but Washington, by his appeal to common sense, won the day, and the present site of the church was selected.

The new church was completed in 1773. Washington drew the ground-plan and elevation of the building for the use of the architect, plans which are probably still extant. They are sketched with china ink, upon good drawing paper, and occupy a space thirteen by fifteen inches square.

The dimensions of the church are sixty-six by forty-five and one half feet.

Washington was a regular attendant at service, never "permitting," as Bishop Meade says, "the weather or company to keep him from church." Subsequently, he became connected with Christ Church, Alexandria, where to-day his family pew

may be seen, as he used it. He was also one of the vestrymen of Christ Church, which was built in 1773, and is of the same style of architecture as Pohick Church, except that Christ Church has a tower or belfry, of modest proportions.

"Free sittings" were not the rule in colonial days, for it is recorded that "Washington paid the highest price for a pew in it"; that is in Christ Church.

Washington's name, with others, is appended to a declaration that he would be "conformable to the doctrines and discipline of the Church of England, as by law established."

Pohick Church has been on the firing line through three wars. During the Revolutionary War, it was closed. It suffered during the War of 1812, and in the war between the states, it was used as a cavalry post, by both Federal and Confederate troops.

"Why Pohick?" may be the question in many minds. Why not Saint—well, Saint George, say. "Because the church is on Pohick Creek," may not satisfy curiosity as to the curious word Pohick, which, according to one theory comes from the word hickory. Pohickory is said to be the Indian name for hickory, and probably hickory trees abounded in the neighborhood. On the other hand, there may be no connection between hickory and pohickory, or Pohick.

In early records of Virginia, mention is made of a tribe of Indians, the Pochaicke Indians, who were a power to reckon with. Here perhaps we arrive, if not at the origin of the word, at best at its first mention. The word is also spelled Potch-kiack.

The latest rector of the church was the Rev. Everard Meade, who died suddenly, December 19, 1913.

Of the priests who have ministered at its altar, the Rev. Lee Massey is spoken of as greatly beloved, and the companion of Washington from his youth. The eccentric Rev. Mason Weems, the earliest biographer

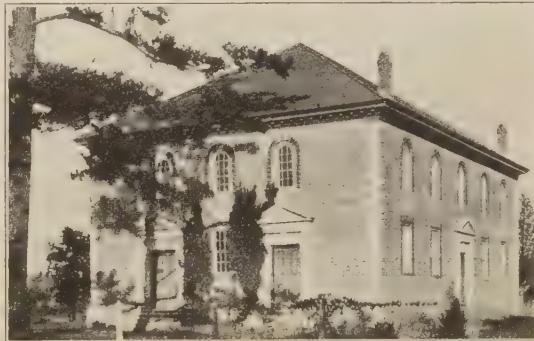
of Washington, was one of the priests—a scholar, a physician, and a divine. Mr. Weems would pray with the negro servants at night, and fiddle for them by the road-side by day. For many years he was a travelling bookseller, selling the Bible out of one hand, and Paine's *Age of Reason*, out of the other, alleging as an excuse for this, that he always carried the antidote with the poison.

The Rev. David Mossom was the officiating priest at Washington's marriage, which took place on the 17th day of January (6th Old Style), 1759, when he was twenty-seven years old. The bride was three months younger. If it is a question where the ceremony was performed, we know for a certainty that the honeymoon was spent at the White House, the home of the bride. The White House at Washington is said to have been thus named in compliment to Mrs. Washington.

Washington's appearance, at the time of his wedding, is described. His hair was a rich dark-brown, his complexion was florid, and his eyes were grayish-blue. It is quite possible that this was also their color when he was twenty-six, say, and a bachelor, or twenty-eight, and a benedict.

At his wedding, he was in a costume of blue lined with red silk, embroidered white satin waistcoat, gold knee and shoe buckles, and a sword. "Many of the grandest gentlemen, in the gold lace, were at the wedding; but none looked like the man himself." And the bride? She was lovely in "white satin threaded with silver, point lace ruffles, a necklace of pearls, and pearls in her soft brown hair, high-heeled slippers—'the smallest fives'—twinkled with brilliants."

So accustomed are we to the counterfeit presentment of Martha Washington in her matronly garb of kerchief and cap, and her face which



POHICK CHURCH, VA.



PULPIT

Pohick Church, Va.

shows the traces of time, that it requires a little mental adjustment to think of her in white satin and point lace and pearls, and slippers that "twinkled" with gems. She was small and plump, her complexion was fair, and her features beautiful at the time of her marriage. She always dressed "with scrupulous regard to the requirements of the best fashions of the day, and was a brilliant member of the social circles which before the Revolution composed the vice-regal court at the old Virginia capital."

Washington's birthplace was a "four-roomed house with a chimney at each end. The only approach to ornament was a Dutch-tiled chimney-piece in the 'best room,' covered with rude pictures of Scriptural scenes; but around the mansion there were thrift and abundance."

It was to this home—Wakefield—that Augustine brought his wife, Mary Ball, of whom some one wrote when she was a girl of sixteen; "Molly is taller than Me, is verry sensable, Modest and Loving. Her hair is like unto Flax, Her eyes are the color of yours, and her chekes are like May blossoms. I wish you could See Her."

Washington's home on the Rappahannock was small, like the cottage at Wakefield. Here he was living when he went to Mr. Hobby's school, where "he diligently learned to misspell." In 1775, he came into possession of Mount Vernon.

Chappaqua, N. Y.

WASHINGTON'S BIRTHDAY

This day recalls from storied past
Brave deeds of "auld lang syne,"
Which ne'er can die while nations last,
Or sun and stars shall shine.

Fame's trumpet sounds o'er this free land,
In swelling clarion tone,
In honor of a hero grand,
Whom Freedom calls her own.

Its notes ring out o'er North and South,
While East and West they greet,
Then down to far Culebra's mouth,
Where surging oceans meet.

Still onward, o'er those ocean waves,
With wireless wings they speed,
To islands that our nation's braves
From Spanish yoke have freed.
* * * * *

Of stately form, and noble face,
And courteous bearing true,
A scion of a well-bred race
Comes grandly into view.

In Continental blue so bright,
With chapeau, belt, and sword,
Well trained for years of coming fight,
Fair Nature's chieftain lord.

A Christian gentleman he was,
In knightly honor's view,
His great heart loved his country's cause—
A patriot through and through!

He stood for truth. He fought for right.
He scorned the mean and vile.
He won his country's long-fought fight,
A soldier void of guile;

An altruist of lofty soul,
Ambition found no place,
His country's welfare was his goal,
Himself he would efface.

He our first President became;
A nobler ne'er was seen;
And, had he sought for added fame,
A life King might have been.

Beneath Virginia's sod he sleeps,
Our nation's splendid son,
The world's acclaim he changeless keeps,
Pure, grand-souled WASHINGTON!

(Rev.) JOHN M. E. MCKEE.

Washington, D. C., February 14, 1914.

TO-DAY

The Battle?—here and now. The Past is gone.
The Future?—bide thy time, let come what may.
The Present is thy task, do nobly now,
All else depends upon thy work to-day!

ANNAH ROBINSON WATSON.

SUNDAY SCHOOL WORK

(Continued from page 601)

nored the years when lasting impressions are made, and been content to be satisfied with the old, easy way, because it demanded little sacrifice, coming at a lazy part of the day, and because the majority of parents preferred the morning of God's day in bed, and it was nice to get the little children out of the way in the afternoon.

"But for ourselves. How refreshing to see the coöperation of officers, teachers, and parents in giving the little ones the golden opportunity of worshipping God in His Church every Sunday morning, and learning to participate in and love the services of the Sanctuary, 'growing in grace and in the knowledge of our Lord.' Following this inspiring half hour's devotion in the church, comes a full half hour for teaching the lesson. The children go to their classes instinctively filled with the fact that the worship of God ought to be the privilege of every being in the morning of the Lord's day, and that education, however important, must follow, 'being in the spirit,' first."

APROPOS of Mr. Mills' speech comes the notice from the Board of Missions that the Lenten Mite Boxes are on their way. It should be, it will be, the aim of every Sunday school to do its share in raising its Easter offering to the very highest sum possible. But it will be well to keep quite clearly in mind that this can be done with great damage to the children unless it be the expression of their own devotion and their own self-denial. To double the spirit of devotion and—if it were possible—to have it accompanied with a smaller offering were far better than to quadruple the offering and not have it the children's gift. It is true that the Board of Missions needs the money, but does it need it at the expense of the children's own spiritual training? What Mr. Mills said in this particular ought to be quite definitely recognized by every priest and Sunday school teacher the country over: "What we want is the child, not the money." We want money only as the expression of the child's love. We want it to stand for real giving. "The value of the gift lies in what it does for the giver rather than in what it does to the recipient," is deeply true from the educational standpoint. Unless we train boys and girls, in other words, to give from the right motive, their gifts do them no good. Is not this the deeper meaning of the Master's words, "It is more blessed to give than to receive"? In a very real sense the value of giving is that so we give expression to our love for Jesus Christ and our desire to help others to know and love Him.

WHAT IS LENT?

THE WORD itself is derived from a Saxon word which means "Spring." Etymologically the Lenten Season means the spring season, and has no spiritual significance. We, however, give it a spiritual character by the use we make of it.

It is a spiritual spring-time when a deep, full plowing into the consciences of the people—when a generous sowing of the Word of God—will later on bring forth a rich harvest of souls, sanctified and made like unto the Son of God, and of deeds holy and good, like His.

It is a time when a man puts his soul on trial; examines rigorously its motives and doings; judges it by what God requires, and sees where it stands in its progress heavenward.

It is a time when we enter, as it were, a cloud which hides the world and its vanities from view, that in communion with God we may learn how best to resist the every-day temptations which waylay us from birth to death.

It is a time when the repentant soul, like the Prodigal Son, arises and goes home to his Father and says "I have sinned," and feels the joy of forgiveness in His loving embrace and kiss.

It is a time of spiritual refreshment for honest souls seeking God.

It is commemorative of the forty days of fasting and prayer which our Saviour spent in the wilderness—and during this season we learn the wilderness lessons of life.

It is the preparation for the great Feast of Easter—the festival of victory over sin and death, and every one who keeps Lent well can rejoice in the victories that have secured to him a "risen life." —Rev. W. T. Lipton.

THERE is a fundamental difference between heathen and Christian morality. On the one side there is the supreme authority of force, on the other side the supreme authority of service. The force may be intellectual or physical, but he that exercises it provides that his superiority shall be felt and acknowledged. The service may be rendered by one who has the unquestioned prerogative of years or place—by one who is older, or by one who is called to lead—but he who renders it merges every claim to preëminence in the unaffected naturalness of his ministry.—Bishop Westcott.

Church Kalandar



Feb. 1—Fourth Sunday after Epiphany.
 .. 2—Purification B. V. M.
 .. 8—Septuagesima.
 .. 15—Sexagesima.
 .. 22—Quinquagesima.
 .. 24—St. Matthias.
 .. 25—Ash Wednesday.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. Hudson Stuck, D.D.
 Miss Agnes Huntoon (in Fifth Province).
 Miss F. G. Langdon.
 Mr. C. W. Williams (in Fifth Province).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
 Rev. W. C. Brown, D.D.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
 Rev. P. N. Tsu.

JAPAN

TOKYO

Miss Irene P. Mann.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Fifth Province).

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG MOUNTAIN PEOPLE

Rev. W. B. Allen, of Asheville (available during February).
 Rev. S. L. Tyson of Sewanee, Tenn. (Address: Bay Shore, N. Y.)

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. (Address: The Toronto, Dupont Circle, Washington, D. C.)

WYOMING

Rt. Rev. N. S. Thomas, D.D. (Address: Stratford House, 11 E. 32nd St., N. Y.)

Personal Mention

THE REV. PERTY L. DONAGHAY, for the past six years rector of St. Anne's parish, Middletown, Del., has accepted the rectorship of St. Philip's Church, Circleville, Ohio, and will assume charge on April 1st.

THE REV. W. J. GETTY, lately in charge of Christ Church, Puyallup, Wash., diocese of Olympia, has accepted the call to St. Paul's Church, Port Townsend, Wash., and began his duties on February 1st.

THE REV. ARTHUR L. KENYON, recently of Stillwater, Okla., has accepted a call to the curacy of St. Mark's Church, Shreveport, La., and is in permanent residence at 1614 Park avenue. All mail should be addressed accordingly.

THE REV. JOHN F. KIRK, for the past seven years rector of St. Michael's parish, diocese of Easton, has accepted a call to the diocese of Washington. The rectory is located at Collington, Md.

THE REV. HAMILTON B. PHELPS, rector of St. Thomas' Church, Newark, Del., has resigned, and accepted the rectorship of Trinity Church, Thomaston, Conn., to take effect April 1st.

THE REV. EDW. R. RICH, D.D., for seventeen years secretary of the diocese of Easton, and for the last sixteen years Dean of Trinity Cathedral, Easton, Md., having on account of feeble health, given up his work in that diocese, and removed to Baltimore, is doing such supply work as may come in his way. His address is 17 West Franklin street.

THE address of the Rev. EDWARD L. ROLAND, rector of St. Paul's-on-the-Hill, St. Paul, Minn., is 153 Macalester avenue, St. Paul.

DIED

BARLOW.—CATHERINE SILLIMAN BARLOW, on January 31, 1914, at her home in Atchison, Kansas, in her 78th year.

BLISH.—February 5, 1914, at her home in Atchison, Kansas, in her 76th year, LUCINDA SILLIMAN BLISH, widow of the late D. P. Blish.

CLARK.—Entered into life on Thursday, February 5th, at his residence, Salisbury, Conn., the Rev. JAMES STARR CLARK, D.D., sometime rector of St. Paul's parish, Tivoli, in the diocese of New York, and interred on Tuesday, February 10th, at Bethel, Conn.

VAN WAGENEN.—At her home in New York City on January 23, 1914, MARY LOUISA, daughter of the late Hubert Garrit and Maria Louisa Lewis VAN WAGENEN.

Blessed are the pure in heart.

MEMORIALS

REV. J. F. OLMSTED

The wardens and vestrymen of St. Mary's Church, Burlington, New Jersey, as an expression of their sorrow for the death of their beloved rector, hereby adopt the following minute and direct that it be spread upon the records of the vestry:

THE REV. JAMES FREDERIC OLMS TED was rector of this parish from October 1, 1897 to February 4, 1914. Throughout his ministry among us, he labored earnestly, and gave a splendid example of a godly, religious, and unblemished life. A sound divine; a wise teacher of the fundamental verities of the Christian religion; a true Christian philosopher, he maintained the high dignity of his sacred calling, and fulfilled the duties of his pastoral office with marked fidelity. None of his flock—whether in the congregation, the Sunday school, or the parish school—was unknown to him or unloved by him. Charitable in thought and action; a man of deep feeling, and great kindness of heart; his ministrations in the sickroom, and to all in affliction, were marked by a kindness and sympathy which endeared him to all.

Dying, as he wished to die, in the midst of his work, after an illness of only a few days, he has gone to his reward, and we render to God high praise and hearty thanks for the good example of this his servant who has ministered to us in heavenly things.

To his widow we tender our heart-felt sympathy in her desolating sorrow, and assure her of the profound respect for her husband's memory which is felt throughout the parish.

W. M. D'OLIER,
 W. M. D. HEWITT,
 Wardens.

COOPER H. PRICKITT,
 Secretary.

Burlington, N. J., February 13, 1914.

RETREATS

NEW JERSEY.—A day's retreat will be held at St. Barnabas Hospital, Newark, N. J., on Saturday, March 7th, for the Associates of St. Margaret and other ladies. Conductor, Rev. Charles Gomph. Please apply to the Sister in charge.

NEW YORK.—A Quiet Day for Ladies will be held at Christ Church, Bronxville, N. Y., under the auspices of the Altar Guild, on Tuesday, March 10th, beginning with a celebration of the Holy Communion at 9 o'clock, and ending with Evensong at 4 o'clock. Conductor, the Rev. William Francis Mayo, O.H.C. Address Mrs. ROBERT WEBB MORGAN, Bronxville, N. Y.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

A VACANCY will occur in the rectorship of St. John's Church, Deadwood, S. D., at Easter. Applicants will be furnished with full information by corresponding with D. A. MCPHERSON, Senior Warden.

WANTED—Assistant, Parish Church, Washington, D. C. State experience in work of Sunday School and Parish Organizations, also salary expected. Address: RECTOR, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

MINISTER, age 30 (another denomination), drawn to Episcopal Church, gladly offers himself to any Bishop or rector for work. Preacher, worker, visitor; excellent references. Apply, "MINISTER," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, young, musical, single, energetic, sound Churchman, requires position, town or city; not south. Apply Box B. G., care LIVING CHURCH, Milwaukee, Wis.

PRIEST desires work, temporal or otherwise. Music a specialty. Reference, the Bishop of Albany. Address, "A," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. NICHOLS CO., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER. Twenty years experience in prominent Eastern parishes with mixed and boys' choirs, desires change. Exceptional references. Inspection of present work invited. Address "CHURCHMAN," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER with exceptional testimonials, desires change. English training. Wide experience with boy and mixed choirs, including English Cathedral Service. Oratorios. Address CANTAB, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and CHOIRMASTER, with excellent testimonials, English and American, desires change. Large experience in boy and mixed choirs. Devout Churchman. Address COLLEGE GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

WANTED—By Kindergartner and Musician, position as mother's helper during July and August. References. Address Miss G. M. ROBINSON, 218 Washington street, Geneva, N. Y.

COMPETENT Organist and Choirmaster in two large churches in the Middle West desires change. Excellent references. Address "ORGANIST" care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires post. Young, good musician, Churchman, used to boys. Address D, care LIVING CHURCH, Milwaukee, Wis.

A DEACONESS desires to serve permanently in Catholic parish. Address, giving particulars, FIDELIS, care LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER - ORGANIST. Boy Choir, highest references. Address "DECANI," care LIVING CHURCH, Milwaukee, Wis.

EPISCOPAL CLERICAL REGISTRY

THE WORK and the WORKERS brought together. Parishes desiring reliable Clergymen, please write to 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL TRAINED Organists will arrive from England this month and following months. Needy Parishes write to 147 East Fifteenth street, New York.

PARISH AND CHURCH

AUSTIN ORGANS.—The new Austin console is a notable achievement by a firm eminent in modern organ building. A request will bring full information concerning it. In convenience and arrangement it is beyond the age. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

COMMUNION SET—Solid silver, Gorham make, chalice six inches high, paten five inches diameter, small ciborium and spoon. Cost \$40, price \$25. E. C. BULLOCK, Charlestown, N. H., R. F. D.

POST CARDS.—Views of Episcopal Churches and Chapels throughout the United States and the foreign mission field. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

HARMONY and COUNTERPOINT Lessons by correspondence. MONTGOMERY, MUS. BAC., F.R.C.O., L.R.A.M., Whiting Block, Sherbrooke, Canada.

POST-CARDS of Episcopal Churches in United States and Canada. Catalogue free. M. L. CRANE, Roselle Park, N. J.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

COMMUNION BREADS and Scored Sheets, Circular sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth street, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

CLERICAL OUTFITS

CLERICAL TAILORING—Frock Suits from \$17.25. Lounge Suits from \$16. Hoods, Gowns, Vestments, Cassocks and Surplices. Ordination Outfits a specialty. Vestments, etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWERATS, Margaret street, London, W. (and at Oxford), England.

FOR RENT—MILWAUKEE

FOR RENT—A modern, steam heated flat, five rooms with bath. No. 299 18th street, Milwaukee, Wis.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Permanent Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

WASHINGTON'S BIRTHDAY SUPPLIES

WASHINGTON CHAPEL POST CARDS, two subjects in colors 2 for 5 cents; badges, celluloid with picture of Washington at Prayer, 10 cents; Tape Measures, 25 cents. Address: THE CURATOR, Washington Memorial Chapel, Valley Forge, Pa.

TRAVEL

REV. M. ZARA is going to Italy in May, and will execute any commission entrusted to him. 324 Hansberry street, Germantown, Pa.

UNUSUAL TRAVEL. SEE PAGE 614

THE BOARD OF MISSIONS.

RIGHT REV. ARTHUR S. LLOYD, D.D., President. GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the worldwide enterprise, three and one-tenth per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost five and six-tenths per cent. This includes the expense of eight department secretaries, the cost of the educational department, the Woman's Auxiliary, and the Sunday-school Auxiliary, the free distribution of literature and duplex envelopes and many other items.

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THE SECRETARY,

281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—\$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 1625 Locust street, Philadelphia.

MRS. ROMANES' LECTURES, NEW YORK

A course of five lectures on the subject "What is Christianity?" will be given during Lent under the auspices of the committee on Anglican Church Lectures for Lent 1914, by Mrs. George J. Romanes of London, at 844 Fifth avenue, in this city, on Monday mornings at 11 o'clock and on Friday afternoons at 3 o'clock, beginning February 27th. A charge of \$3.00 will be made for the course of five lectures, and tickets may be had by applying to Miss ELIZABETH KEAN, at 844 Fifth avenue, New York.

THE EUCHARISTIC LEAGUE

Composed of clerical and lay members of the Church, who desire the restoration of the Holy Eucharist as the chief service of Sunday in every parish of the American Church, and are willing to forward that object by prayer and influence. There are no fees or dues.

For full particulars address:

THE REV. HARRY HOWE BOGERT,
Birdsboro, Pa.

MONEY TO LOAN

to build churches, rectories, etc. Seven years' time; five per cent. Also gifts to finish a church building. Address Rev. J. NEWTON PERKINS, Secretary, 281 Fourth avenue, New York.

APPEALS

WASHINGTON'S BIRTHDAY

AN APPEAL TO THE CHURCH OF WASHINGTON FOR THE WASHINGTON MEMORIAL CHAPEL

Washington's birthday will fall on Sunday, February 22nd, and an appeal is made to rectors and superintendents to hold patriotic services and to devote their offerings to the completion of the Washington Memorial Chapel, Valley Forge.

To the laity of the Church, we look for generous gifts for this great national Memorial.

Circulars, Offering Envelopes, and Catechisms of Patriotism supplied free, in any quantity. Address: REV. W. HERBERT BURKE, Valley Forge, Pa.

THE ALL NIGHT MISSION

The All Night Mission, a shelter for homeless men, is always open night and day. It is helping, sheltering, and feeding thousands. Money, food, clothing, and bedding required. No salaries paid.

Contributions may be sent, Mr. DUDLEY TYNG UPJOHN, president and treasurer, 8 Bowery, New York City.

LENT CATALOGUE

The Young Churchman Co.'s catalogue for Lent is ready for distribution, and all of the clergy have been supplied. We will gladly send a copy free of charge, to any of the laity who will send a postal card request. It is the largest list of Devotional Books for Lent that we have ever issued.

KALENDARS

After the Christmas sale, we find that we can still supply about 200 copies of the GIRLS KALENDAR. Price .17 each, postpaid; 1.75 per dozen, express prepaid. Also a less number of THE YOUNG CHURCHMAN KALENDAR. Price .20 single copies, postpaid; 1.82 per dozen, express prepaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CHURCH HYMNALS AND CHANT BOOKS WITH MUSIC

HUTCHINS' HYMNAL

The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

EDITION A. Cloth bound, size 7 x 4 1/4 inches.

List price, 1.00. Net price, .80; by mail .93.

EDITION B. Cloth bound, larger page and type, size 7 3/4 x 5 1/2. List price, 1.50. Net price, 1.20; by mail 1.38.

LEATHER BOUND.

EDITION A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.

EDITION A. Morocco, red or black, gilt edges.

List price, 5.00. Net price, 4.00; by mail 4.13.

EDITION B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.

EDITION B. Morocco, red or black, gilt edges.

List price, 5.00. Net price, 4.00; by mail 4.18.

ORGAN EDITION. Large type, size, 12 x 8 1/4 inches, red or black leather. List price, 5.00. Net price, 4.00; by mail 4.45.

HUTCHINS' CHANT AND SERVICE BOOK

The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service. Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

Same, Organ Edition. Large type, size, 12 x 8 1/4 inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

THE NEW MISSION HYMNAL

WORDS AND MUSIC EDITION

In full cloth, stamped in ink. \$25 per 100.

Single copies .35.

In extra cloth, stamped in gold. \$50 per 100.

Single copies .60.

SPECIAL BINDINGS

Pulpit Edition, in Morocco Skiver, gold edges, \$1.50 per copy.

Gift Edition, in Limp Levant, gold edges, \$2.50 per copy.

WORDS ONLY EDITION

In limp cloth. \$10 per 100. Single copies 15¢ each.

The above 100 rates do not include transportation.

Orders of 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

SUNDAY SCHOOL HYMNAL

THE SUNDAY SCHOOL CHORISTER. Hymns, Litany, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, single by children without injury to the voices."—Church Helper.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 37 East 28th St. (New York office of The Living Church.)
Sunday School Commission, 416 Lafayette St. (agency for book publications of The Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacob's Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:

Wm. Ballantyne & Sons, 1400 F St., N. W.
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The Cathedral, 117 N. Peoria St.
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A. C. McClurg & Co., 222 S. Wabash Ave.

Morris Co., 104 S. Wabash Ave.

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MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

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The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

PARISH LEAFLET CO. Valparaiso, Ind.

The Revelation of Jesus Christ as Witnessed by S. John the Divine. Interpreted by the Rev. W. P. Ten Broek, D.D., Prof. of Ecclesiastical History in Seabury Divinity School, Faribault, Minn., as God's Plan of Redemption.

FORBES & CO. Chicago.

Success with Hens. By Robert Joos. Price \$1.00 net.

The Back Yard Farmer. By J. Willard Bolte.

Price \$1.00 net.

The Home Nurse. By E. B. Lowry, M.D., author of *Herself, Confidences, Truths, etc.* Price \$1.00 net.

FROM THE AUTHOR.

The Spiritual Message of Literature. A Manual of Comparative Literature With Topical Outlines, and Lists of Useful Books. For School, College, and Private Study. By Kenneth Sylvan Guthrie, A.M., Harvard; Ph.D., Tulane; M.D., Med.-Chi., Phila. Price \$1.60 net.

CHURCH MUSIC

H. W. GRAY CO. New York.

Anthems for Easter, Lent and General Use. Quarterly No. 25. February 1914. Price 15 cents.

The Lord Risen. An Easter Carol Service. Book IV. Price 10 cents; \$5.00 per 100 net.

THE CHURCH AT WORK

CHURCH WORK AT THE UNIVERSITY OF ILLINOIS

THE COMMITTEE on the Church's work at the University of Illinois has prepared a pamphlet of information showing what has been done, and what it hopes to accomplish for the benefit of the students at the university.

The pamphlet shows the drawings and plans of a plant adequate for a full grown university chapel work. The building preserves the traditions of collegiate architecture with sufficient variation to meet contemporary needs. The present progress of the work does not demand the complete buildings, so that it is hoped to be able next fall to put up one-half of the church, or about one-third of the entire plant, finishing at the end with a temporary chancel and using the basement for class rooms.

The cost of this section will be about \$30,000. The plans are by Lowe and Bolenbacker, architects of Chicago. The gifts already received amount to about \$15,000, of which \$10,500 has been used in the purchase of the site, leaving about \$5,000 for the building. The site faces the campus at a point near what will be within a decade the centre of the university buildings.

There are more than four thousand students in residence at the university. The Presbyterians, Methodists, Campbellites, and Unitarians already have suitable buildings facing the campus. The Congregationalists and Baptists are moving toward the same end. The Church, led by Bishop Osborne, has a resident hall for girls, known as Osborne Hall, and has had a chaplain at work on the ground for over three years. The Rev. John Mitchel Page is the present chaplain. The work even now reaches about one hundred persons connected with the faculty, and has charge of more than two hundred of the student body. The erection of the proposed buildings will mean opening the door of a large and growing opportunity for the Church. The work is not alone that of the Church in the diocese of Springfield, but of the Church at large, and especially of the dioceses within the state of Illinois. The

committee makes an urgent appeal for help. Here is a splendid opportunity for a memorial church.

ST. PAUL'S-ON-THE-HILL, ST. PAUL, DEDICATED

ON THE morning of Christmas Day the Rt. Rev. S. C. Edsall, Bishop of Minnesota, dedicated the new church of St. Paul's-on-the-Hill, St. Paul, Minn. He was also the celebrant at the High celebration, which followed



ST. PAUL'S CHURCH, ST. PAUL

the dedication, using the full ritual of the Church. He was assisted by the Rev. Carl G. Hagberg of St. Sigfrid's Church, St. Paul, and the entire guild of acolytes. A choir of over thirty voices rendered the Christmas music.

St. Paul's Church is located on the highest point of Summit avenue, and the spire and bronze cross are visible for many miles around. It is situated in the heart of the new residence district. The chancel and sanctuary are considered the most beautiful in the Northwest. An ambulatory, the only one

in the Twin Cities, lends dignity to the interior. The church was built of Minnesota river stone, and is valued at \$85,000.

The services are most impressive. The early Eucharist is said at 7:30 o'clock on Sundays, in the chapel of St. Mary the Virgin, followed by the Solemn High Celebration at 11 o'clock. At the latter service a choir of thirty-eight voices renders the music. A guild of fifteen acolytes ministers to the priest.

The Dalrymple family, well known in St. Paul, is erecting a beautiful carved oak altar in the chapel of St. Mary the Virgin. The chapel of St. Timothy is being used as a temporary choir room.

The Rev. Edward L. Roland of St. James Church, Goshen, Ind., took charge of the new parish on Sunday, February 1st. He will be instituted some time in March. The Rev. Dr. John Wright, the retired rector, has been elected *rector emeritus*.

NEW CHURCH AT PROCTOR, MINN.

CHRIST CHURCH, Proctor, Minn., diocese of Duluth, was dedicated on Wednesday, February 11th, by Bishop Morrison, who also celebrated the Holy Communion, and preached the sermon.

The building is of frame construction, with stucco finish, and seats about two hundred people. The basement provides ample room for the Sunday school, and other societies, a kitchen, and heating apparatus. Two handsome windows are the gift of St. Agnes guild of Adolph, an organization composed of ten small girls; another window is donated by the ladies' guild of Proctor, and another by the Sunday school. The Masons of Proctor have presented the church with two windows, and two windows were donated by the Proctor Odd Fellows lodge. The congregation will begin its use of the completed church almost free from debt. The building has cost the members about \$5,000, and this has been paid with the exception of about \$500, which has been secured by notes.

The parish was organized late in January 1912 by the Rev. W. E. Harmann. Early last

summer preparations were made for building the church, and money for that purpose was liberally subscribed. The construction work started in September.

In connection with the dedication there were meetings Tuesday evening and Wednesday. Tuesday evening there were three addresses. The Rev. H. Julius Wolner of Virginia spoke on "The Church in the Past," the Rev. A. W. Ryan, D.D., spoke on "The Church in the Present," and the Rev. Thomas W. MacLean, LL.D., spoke on "The Church in the Future." Archdeacon Herman F. Parshall of Cass Lake spoke on "The Work of the Church in the Small Towns." Wednesday afternoon addresses were given by the Rev. Wilfred Clarke, rector of the Lakeside church, who spoke on "Lenten Preparations," and by the Rev. Frank C. Coolbaugh, D.D., of Hibbing, who spoke on "Lenten Methods."

NEW PLANT OF ST. PAUL'S PARISH, SPRINGFIELD

BY FAR the most important thing which has taken place in the diocese of Springfield for many years is the removal of St. Paul's Church, formerly the Pro-Cathedral, from the

FORTY-FIVE YEARS SUPERINTENDENT

AFTER A TERM of forty-five years as superintendent of the Sunday school of St. Andrew's Church, Louisville, Mr. William A. Robinson has resigned, and will be succeeded by Mr. A. Lee Robinson, who has been his efficient assistant for a number of years. Mr. William A. Robinson is one of the best known Churchmen of the diocese of Kentucky, junior warden of his parish, and a deputy to General Convention since 1892.

the year 1914, showing that for this work \$415 will be required. There are ten missions for which the society is responsible, five of which are under the supervision of the Rev. W. H. Du Bois of the theological faculty, and five under the direction of the Rev. C. T. Wright, rector of Otey Memorial Church, Sewanee. The theological and academic students who visit these missions do their work subject to the direction and approval of the clergy mentioned. Besides these missions the society furnishes two workers who are in charge of self-supporting work in nearby towns.

THE ASTRONOMICAL DEPARTMENT has been fully organized under the direction of Prof. Samuel Barton. Mrs. Joseph L. Harris, a communicant of Christ Church, New Orleans, and an active worker in the diocese of Louisiana, has recently presented to this department a six-inch telescope, together with specially made fittings, and a heavy tier mounting. It will be placed on the tower of the new science building, where a small dome will be erected to house it. Sewanee, owing to its high altitude, and splendid atmospheric conditions, offers exceptional opportunities for accurate scientific observation. It is still necessary to raise a sufficient amount to provide the dome for housing the instrument. The cost will be small, and it is hoped that someone interested in Sewanee and the university may shortly provide for this need.

ST. ANDREW'S SCHOOL for Mountain Boys, near Sewanee, and under the direction of the Order of the Holy Cross, announces that its efforts during 1914 will be directed towards the increase of its endowment. The fund now amounts to \$25,000, and it is desired to raise it to \$100,000. There are at present about forty-two boys in the school, maintained at a cost of \$10.50 per month per boy. The school has recently completed its chapel, which gives a sufficient equipment in buildings for many years to come.

DIRECTOR FOR COLLEGE WORK

IN THE BIOGRAPHICAL NOTE concerning the newly appointed director of the Collegiate Department of the Board of Religious Education, the Rev. Stanley Kilbourne, it was stated last week that this position had been "established in the diocese of Minnesota." This was an inadvertence as appears from the report of the proceedings of the General Board of Religious Education at Detroit, from which it will be seen that the office created is of national extent and is not that of a single diocese.

ST. JOHN'S CHURCH, HELENA, ARK., DESTROYED BY FIRE

ST. JOHN'S CHURCH, Helena, Ark. (the Rev. William M. Walton, rector), was destroyed by fire early Sunday morning, February 8th, the fire being caused either by defective wiring or an overheated furnace. The rectory and other adjacent buildings were endangered, but were saved by much effort. The church, which was one of the handsomest and most costly in the state, was consecrated on January 29, 1899. It is expected that a larger and more modern edifice will take the place of the burned structure in the near future.

STUDENT CHURCHMEN IN CONFERENCE

FOR SEVERAL YEARS there have been arranged annual conferences of student Churchmen in New England, in which questions of religion and of Churchmanship in connection with college life are discussed. This year such a conference is arranged for February 20th to 22nd at Amherst College. Bishop



ST. PAUL'S CHURCH, SPRINGFIELD, ILL.

noise, and dirt, and soot of the Chicago & Alton railroad, on its old site at Third and Adams streets, Springfield, to its new and beautiful situation at Second street and Lawrence avenue, in the main residence section of the city, and the completion of the entire group of beautiful buildings, church, parish house, and rector, at a cost of about \$150,000, including the site, and moving and fixing up the building which was on the lot where the new church now stands. The rector, the last of the buildings, to be completed, is now finished, and occupied by the rector, the Rev. Edward J. Haughton.

The harmonious group of buildings, complete in every detail, is the last work of the late John Sutcliffe, architect of Chicago. He lived just long enough to see the church and parish house completed, and the rectorate begun. The plant is the largest and best in the diocese, and is second to none in the state. The church is a noble example of perpendicular Gothic, built of Bedford stone. It has a massive tower and a spacious sanctuary. It seats about five hundred. An extension containing the priest's sacristy, large choir room, toilets, working sacristy, vestry room, and a cloister porch connects the church and parish house. The parish house is two stories, and built of brick.

The rectorate is a modern ten-room house. It is built of brick tile, and plastered on the outside. The architecture is of the old English manse style.

by reading which a person quickly learns the Church's teachings, and also has his spiritual nature touched. Bishops Weed and Nelson are the patrons. W. E. Dobbins of Atlanta, a wide-awake, consecrated Churchman, is the warden, and the Rev. W. T. Cavell, Lake City, Fla., is the field secretary, to whom all inquiries may be sent.

SEWANEE NEWS NOTES

THE RT. REV. ALBION W. KNIGHT, D.D., formerly Bishop of Cuba, will be installed as Vice-Chancellor of the University of the South on Thursday, April 30th, in All Saints' chapel, Sewanee. Until his arrival in Sewanee with his family early in the spring his office will be 901 Heard Building, Jacksonville, Fla. The installation ceremonies will be under the direction of the Chancellor, the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee. It is expected on this occasion that the Bishops of the dioceses and missionary districts affiliated with the university, lay and clerical trustees, and leading educators from all sections of the country will be present. It is proposed to make this occasion one worthy of the event which it celebrates.

A RENEWED interest has been created in the Sewanee missionary society, the members of which do the mission work in and around Sewanee. A budget has been prepared for

Perry is chairman of the committee under which the conference is arranged. It opens with a dinner on Friday evening, February 20th, at which Mr. Robert H. Gardiner will speak, and afterward a reception will be given, with addresses by President Alexander Meiklejohn of Amherst College, the Rt. Rev. T. F. Davies, D.D., Bishop of Western Massachusetts, and the Rev. Ellis Bishop, Grace Church, Amherst. Saturday is to be devoted to conferences, and in the evening a service in preparation for the Holy Communion conducted by the Bishop of Western Massachusetts. A corporate Communion begins Sunday morning, and at a later morning service Bishop Davies is to be the preacher. In the afternoon there will be a public meeting in College Hall, with address on "Preparation and Service" by Dr. Talcott Williams.

BISHOP COLMORE IN CHARGE OF HAITI

THE PRESIDING BISHOP has received and accepted the resignation of the Rt. Rev. Albion W. Knight, D.D., of the jurisdiction and supervision of the Orthodox Apostolic Church in Haiti, committed to him April 13, 1912; and he has appointed the Rt. Rev. Charles B. Colmore, Bishop of Porto Rico, to the Episcopal charge of the new missionary district of Haiti.

COMMISSION ON BUSINESS METHODS IN THE CHURCH

ONE OF THE BODIES created by the late General Convention was a Commission on Business Methods in the Church. This commission has organized by the election of the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, as chairman, and Mr. Robert C. Pruyn as secretary. The commission invites suggestions as to needed reforms and improvements in the business affairs of the Church, particularly as to accounting, the auditing of accounts, and the care of trust funds. The commission requests information as to present conditions, and descriptions of methods now in use by parishes and all organizations working in the Church. Communications should be addressed to Robert C. Pruyn, secretary, 60 State street, Albany, N. Y.

RECTOR REINSTATED BY COURT ORDER

A LITIGATION has for some months been in process in the civil courts at Woodland, Calif., in an action to oust the rector, the Rev. E. J. Baird, from his office at St. Luke's Church, Woodland, in the diocese of Sacramento. Action was brought in the superior court of Yolo county, and the decision of the court given last week upholds the right of the priest to the rectorship, and orders his reinstatement. It appears from the facts as stated by the court that the law of the Church providing for a permanent tenure of rectorship, with the canonical proviso that the Bishop, alone or with the assistance of the Standing Committee, may remove a rector, is upheld. In this case it appears that a majority of the vestry applied to the Bishop to sever the relations between the rector and his parish, which petition was laid before the Standing Committee by the Bishop. That body appointed a sub-committee to investigate, and made an arrangement with the rector for a certain compromise wherein both he and the vestry were to sign a given statement of facts, and in consideration of which the latter placed his resignation, undated, in the hands of the sub-committee. The committee proceeded to accept the resignation, but, according to the court, did not fulfill the condition of obtaining the signatures from the vestrymen to the document. The court therefore holds that "their action

certainly amounted to a legal fraud," which vitiated the whole proceedings, although the court also expressed confidence that no fraud was intended. The proceedings thus vitiated, according to the court, the action of the Bishop and the Standing Committee was null and void, and the priest is confirmed in the rectorship of his parish.

DEATH OF REV. A. M. PORTER

THE REV. ANGUS MACKAY PORTER, rector of St. Luke's Church, Utica, N. Y., died of pneumonia on Sunday, February 8th, after a brief illness. He had been confined to the house but three days, and was thought to be making fair progress toward recovery. His death was entirely unexpected, and came as a great shock to all his friends.

Mr. Porter was born in Washington, D. C., January 13, 1877. He was the son of William Mackay and Mary Moore Porter. He was a graduate of St. Stephen's College, and of the General Theological Seminary in 1902.



REV. ANGUS MACKAY PORTER

as president of his class. He was ordained deacon by Bishop Satterlee in May of the same year. Seven months later he was advanced to the priesthood by Bishop Johnson of Los Angeles. His first work was in southern California, where he built St. Stephen's Church at Hollywood. For five years he was rector of Trinity Church, Redlands. For two years he was assistant to the Rev. Dr. Battershall of St. Peter's Church, Albany, N. Y.; and on December 10, 1910, he became rector of St. Luke's Church, Utica. Here he served faithfully and well in a difficult work. By his consecration and energy he won the hearty co-operation of his congregation, and the high regard of all with whom he came in contact. He not only broadened the scope of the parish activities and reduced materially the indebtedness on the property, but also added largely to its membership, and deepened its spiritual life.

On October 17, 1903, at the Cathedral at Garden City, L. I., he was married to Sophia Seymour Jewett, daughter of the Rev. Edward H. Jewett, D.D., and Sophia Seymour Miller. She survives, with two sons, Rutger Bleecker, and Angus Mackay Porter, Jr.

The funeral service was held at St. Luke's Church on Tuesday, February 10th, the Rt. Rev. C. T. Olmsted, D.D., Bishop of the diocese, officiating, assisted by the Rev. Octavius Applegate, D.D., Archdeacon William Cooke, the Rev. F. J. Knapp, and the Rev. F. C. Whedon. The remains were laid to rest in Forest Hill Cemetery.

PRESENTATION TO BISHOP KNIGHT

ON MONDAY, February 2nd, a special meeting of the Havana chapter of the Daughters of the American Revolution was held in the home of Miss Springer, the regent of the

chapter, for the purpose of presenting to Bishop Knight a testimonial of appreciation of his services as chaplain, and of himself personally. The testimonial took the form of a photograph of the memorial tablet which had been affixed to the mast of the *Maine* by the members of the association, while the wreck of the ship was lying beneath the waters of Havana harbor. This photograph with the signatures of the members of the chapter, was framed in wood which had formed part of the ship, and had lain under the waters of the harbor twelve years. When the mast of the *Maine* was sent to the United States to be placed in Arlington Cemetery, the tablet was removed, and at present it is in the possession of the Government of the United States, but it is hoped that it may be restored to its place on the mast.

During the years of the chaplaincy of Bishop Knight, memorial services were held annually beside the wreck, which were attended, not only by the members of the chapter, but also by others, including many officials of the city; and at the time of the burial of the *Maine* the Bishop and the chapter accompanied the remains to their last resting place beneath the waters of the Gulf of Mexico.

WORLD CONFERENCE ON FAITH AND ORDER

THE FOLLOWING resolution was passed at a general meeting of the members of the Anglican and Eastern Orthodox Churches Union, held at Sion College, London, England, on October 23, 1913:

"That this meeting of members of the Anglican and Orthodox Churches Union and friends assembled in Sion College, on October 23, 1913, desires to express to the Joint Commission of the General Convention of the Church in the United States of America, its satisfaction at the steps taken for the holding of the World Conference for the consideration of questions touching Faith and Order; and its willingness to aid in any way that may be offered; while urging fervent prayer that the promoters and the Conference may be rightly guided by the Holy Spirit to the avoidance of all error, and toward the establishment of Visible Unity in the Catholic and Apostolic Faith."

The Association for the Promotion of the Unity of Christendom, an English organization, has voted to express its good wishes and sympathy with the project of the World Conference, and to inquire whether the association can assist in the work in any way.

SKINNER SCHOLARSHIPS IN THE UNIVERSITY OF VIRGINIA

THE LATE Colonel Skinner of Staunton, Va., endowed a number of scholarships, worth \$250 each, in the University of Virginia. There are now five such scholarships, with a probable increase of three. They are for those men who intend studying for orders. In giving the scholarships sons of clergymen have the preference.

Applications must be made to the Protestant Episcopal Education Society in Virginia, and addressed to the Rev. P. P. Phillips, secretary, Alexandria, Va.

BERKELEY DIVINITY SCHOOL

AT THE noon-day service in the chapel Thursday, February 12th, Bishop Brewster, as president of the school, conducted the matriculation, and admitted to full membership six students who had entered this year and fulfilled all the literary requirements.

The trustees held their annual meeting in the afternoon. Those present were Bishop Brewster, president; Bishop Lines of Newark, Rev. Dr. Francis Goodwin of Hartford, Rev. Dr. S. O. Seymour of Litchfield, Rev. E. C.

Acheson of Middletown, Rev. Dr. Samuel Hart, Dean, Charles E. Jackson, secretary, and Robert N. Jackson of Middletown.

The treasurer's report showed no deficit for the past year except that due to the failures in dividends from the New York, New Haven & Hartford Railroad Company. The Dean reported on the academic work of the school, the members of the student body, and provisions for next year in scholarships, etc.

The librarian's report showed that the increase of the library during the year, exclusive of pamphlets and unbound papers, was 481 volumes. Of these 157 were purchases; fifty-two from the income of the Alsop Memorial Fund; sixty-eight from the income of the Alumni Library Fund, and thirty-seven from the gift of the alumni made to Dr. Binney before his death in recognition of his long and valued services to the school. These last named purchases, already in large part described in the school bulletin, are of special value to advanced scholars.

The Rev. Hervey Boardman Vandebogart of the class of 1906, for seven years instructor in Hebrew, was elected professor of Hebrew and cognate languages.

A committee, consisting of Hon. Burton Mansfield, Judge Gardiner Greene, and Dean Samuel Hart, reported a proposed amendment to the charter of the school, providing for the election of representatives of the alumni on the board of trustees; and it was agreed to petition the next General Assembly for the amendment, providing also for an addition of two to the number of lay trustees.

BISHOP FAWCETT UNDERGOES OPERATION

THE BISHOP OF QUINCY was operated upon on Saturday, February 14th, at Blessing Hospital, Quincy, for appendicitis. On Sunday the doctors reported that he had had a good night, and that they were very hopeful of a speedy recovery. There were no complications.

PAROCHIAL PROGRESS

WORK ON THE new \$25,000 parish house for St. John's Church, Knoxville, Tenn., is progressing rapidly and will be completed in the early summer. The building will have three floors, and will conform to the handsome \$50,000 marble church into which it will open. Its special feature will be a chapel, which will be furnished with memorial gifts, and an auditorium seating 350. Contributions from one hundred members of the congregation have been liberal, and it is expected that the remaining three hundred families will subscribe enough to meet the full cost.

COLORADO

CHARLES S. OLNSTED, D.D., Bishop

Convocation of the Northern Deanery—Lenten Mission in Denver

THE CONVOCATION of the northern deanery met on Thursday and Friday, February 12th and 13th, at Trinity Memorial Church, Denver, the sermon being preached by the Rev. Hubert M. Walters of Boulder. Federation was treated by the Rev. H. S. Foster and Mr. J. H. Pershing; and the Sixth Province, its development and possibilities, by the Bishop and Mr. Fraser Brown. Mr. F. S. Titsworth presented the cause of the noon-day services.

THE LENTEN MISSION is to be conducted by the Rev. Father J. O. S. Huntington, Bishop Anderson, Professor W. C. Sturgis, and the Rev. Irving P. Johnson, D.D., and will consist of noon-day services during the last three weeks of Lent at the Tabor Opera House, Denver. A choir of two hundred voices is in training, and a committee of prominent laymen is meeting every week to

consider how to make this work most effective. The Bishop has issued a prayer for this purpose, which is being used in every church in the diocese.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Dean Hodges Delivers Lectures—Woman's Auxiliary Missionary Institute

THE ANNUAL Mary Page Fitch lecture course was delivered by Dean Hodges at the Berkeley Divinity School last week. His subject was "The Early Church; its Environment, its Struggle for Life, the Character of its Leadership, and the Growing Rigidity of its Liturgical Forms and its Ecclesiastical Discipline." The lectures were illustrated by many side-lights from contemporary literature, not to be found in the average text book of Church history, and the lecturer showed how schismatic parties in the West developed ecclesiasticism, while theology in the East took shape in liturgy.

THE DIOCESAN BRANCH of the Woman's Auxiliary conducted a very successful missionary institute at Trinity Church, Hartford (the Rev. E. DeF. Miel, D.D., rector), for three days last week. The object was to gather together leaders in missionary work for a course of study which they could carry back to their respective parishes, and there instruct other teachers and leaders who were unable to avail themselves of first-hand instruction. The first day of the institute, an hour and a half was given to study of the emergency in China; this was followed by a study hour, an hour of class work, and then an hour's conference on the Auxiliary and the Junior Department. The second day followed the same schedule, concluding with a stirring address by the Rev. W. D. Mackenzie, D.D., on "The Motives of Christ—the Motives of the Missionary." Miss Tillotson conducted the senior class of twenty-two students, Miss Lindley the junior class of twelve students. The public meetings were well attended by people of the city, but the encouraging feature was that the regular classes were representative of parishes distributed all over the diocese, which guarantees a wide-spreading influence from the institute.

LOUISIANA

DAVIS SESSUMS, D.D., Bishop

Convocation of North Louisiana Archdeaconry and Meeting of the Woman's Auxiliary

THE ANNUAL convocation of the archdeaconry of North Louisiana was held on February 4th and 5th at St. Mark's Church, Shreveport. The rector, the Rev. Luke White, is Archdeacon. There were present, as visitors, the Rev. W. A. Barr, D.D., Archdeacon of East Louisiana, and the Rev. G. L. Tucker, Archdeacon of South Louisiana. The convocation opened with a celebration of the Holy Communion, the sermon being preached by Archdeacon Barr. Reports from the field were made showing encouraging conditions. Christ Church, Bastrop, has built a new rectory. St. Mark's, Shreveport, has had a large growth, and has a flourishing Sunday school, and a strong Men's Club. They have engaged a curate, the Rev. Arthur L. Kenyon, to assist in the expanding parochial work. At the evening service on the 4th, the Rev. Sidney Dixon spoke on "Laymen's Co-operation," the Rev. G. L. Tucker spoke on "Sunday Schools," and the Bishop closed with an address on "Missions." On the 5th the diocesan branch of the Woman's Auxiliary held its regular quarterly meeting. Mrs. Henry Leverich, diocesan president, was in the chair. The corporate Communion preceded the meeting, with a sermon by the Rev. Louis Tucker of Bastrop. Reports from the various

branches, Senior and Junior, followed, and conferences on the work. Mrs. Cooper Nelson, vice-president of the northern archdeaconry, gave an address on the history of the Auxiliary.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Presentation to Bishop Tyler—Recital by Noted Choir—Lenten Services—Other News

THE RT. REV. J. POYNTZ TYLER, who has been chaplain of the First Regiment, Maryland National Guard, during his rectorship in Hagerstown, was presented, on the evening of February 11th, with a very handsome gold watch by the officers and men of the regiment. The presentation was made at St. John's rectory by Col. Charles A. Little, and Capt. Charles Alrey, adjutant of the regiment. A reception was given Bishop and Mrs. Tyler the same evening at St. James' School, the diocesan school for boys.

ON TUESDAY, February 10th, in the concert hall of the Peabody Institute, Baltimore, the choir of Old St. Paul's parish, under the direction of Mr. Alfred R. Willard, choirmaster, gave a most interesting and delightful lecture-recital on "Music of the Anglican Church," before an audience which filled the hall. Selections of music for the versicles, the Psalter, the Canticles, and for the boy voice, and anthems by Roberto, Martin, Sullivan, and Gounod, were beautifully rendered by the choir, after short introductory remarks by the choirmaster.

ARRANGEMENTS for the special noon-day Lenten services for business men at the Church of the Messiah, Baltimore, have been completed by the committee of the Churchman's Club of the diocese, who have taken charge of them this year. The services will begin on Ash Wednesday, and will be held daily during Lent. Among the prominent speakers secured, each of whom will take two or more services, are Bishop Francis of Indianapolis, Bishop Nelson of Albany, Bishop Israel of Erie, Bishop Burch of New York, Bishop Du Moulin of Ohio, the Rev. C. S. Hutchinson of St. Clement's, Philadelphia, and the Bishop of the diocese.

A RECEPTION was held on Wednesday evening, February 4th, in the parish rooms of the Church of Our Saviour, Baltimore. It was in the nature of a double celebration, marking the fiftieth wedding anniversary of the Rev. Edward L. Kemp, the *rector emeritus*, and Mrs. Kemp, and the formal welcome to the new rector, the Rev. B. B. Lovett, and Mrs. Lovett. A purse of \$50 in gold was given to Mr. and Mrs. Kemp. Mr. Lovett was presented with a surplice, and Mrs. Lovett with a beautiful basket of fruit. Major William M. Pegram read an original poem, and there was a musical programme.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Meeting of Convocation of La Crosse at Eau Claire
—Committee of Church Extension Board at Portage

ON FEBRUARY 10th and 11th the convocation of La Crosse met in Eau Claire. All of the clergy were present except two, as well as Dean Delany of Milwaukee, Archdeacon Blossom of Madison, and the Rev. Mr. Ingle of Kenosha. The first day was largely spent in reports of the mission work, and in the afternoon the delegates were driven, in a six-horse sleigh, to Altoona to see what a complete church had been made out of a little school building. Addresses were made by Mr. Hood, missionary in charge, Mr. Eglin, who formerly worked there as rector of Eau Claire, and the Bishop. Each morning there was a meditation, followed by a celebration

of the Holy Communion, one morning given by Dean Delany, and the other by Rev. M. W. Ross of Superior. Tuesday night there was a service in Christ Church, at which the Rev. Everett Johnson, rector of Christ Church, La Crosse, preached. Wednesday there was a discussion of Church music from the layman's, choirmaster's, and priest's standpoint, and of Sunday school work, at which the Rev. Mr. Ingle of Kenosha addressed the Sunday school teachers and others of the parish. In the evening Mr. Lockwood gave a dinner to the vestry of the parish, and the clergy of the convocation, making a delightful ending to a very helpful and inspiring convocation.

ST. JOHN'S CHURCH, Portage, was visited by a committee of laymen of the Church Extension Board of the diocese last Sunday in order to make a survey and discover possibilities as to Church work in that city. It was also "Go-to-Church Sunday" in Portage. An address was given at the morning service by one of the laymen of the committee.

MONTANA

L. R. BREWER, D.D., Bishop

Parochial Missions Throughout the Diocese

IN ACCORDANCE with a plan proposed by the Bishop in his last convention address, advocating the holding of parochial missions throughout the diocese, missions have just been conducted in St. James' Church, Deer Lodge (the Rev. W. J. Attwood, rector), by the Rev. J. L. Craig of St. Mark's Church, Aucauday, and by the Rev. G. G. Bennett of St. James' Church, Bozeman, in the Church of the Incarnation, Great Falls (the Rev. F. J. Mynard, rector). Thus far during the year missions have been held in about a dozen places in the diocese by the parochial clergy, and one is to be held in Christ Church, Kalispel (the Rev. Charles H. Linley, rector), the first week in Lent, the Bishop being the missioner. The Bishop's idea is to make this a part of the regular work of the diocese, and especially to try to strengthen the work in some of the weaker places.

NEWARK

EDWIN S. LINES, D.D., Bishop

A Series of Lenten Addresses at East Orange—Meeting of Diocesan Church Club

THE REV. WILLIAM S. BISHOP, D.D., will give a series of addresses on Friday afternoons in Lent in Christ Church, East Orange, N. J., on The Epistle of Faith; Short Studies in St. Paul's Epistle to the Romans. The following are the subjects of the addresses: 1. Historical Setting and General Outline. 2. St. Paul's Catalogue of Sins and Sinners; All the World Brought under the Judgment of God. 3. Faith, Atonement and Righteousness; the Case of Abraham. 4. The Righteousness of Christ without, and the Righteousness of Christ within ("through" Jesus Christ and "in" Christ Jesus). 5. Some Practical Effects of Faith in Life. 6. How to Deal with those who are Weak in Faith. Conclusion and Christian Greetings.

ABOUT TWO HUNDRED members of the Church Club of the diocese attended the winter meeting in Trinity house, Newark, on Wednesday evening, February 11th. Mr. Edward O. Stanley, president, called the meeting to order, and made an address of welcome. Bishop Lines spoke on matters of diocesan and general Church interest. Archdeacon Stuck of Alaska gave his illustrated lecture on "The Climbing of Mt. McKinley." The Bishop took occasion to commend the vigorous missionary work done in Alaska by Bishop Rowe and Archdeacon Stuck, and the Church's missionary operations in foreign and domestic fields.

OHIO

WM. A. LEONARD, D.D., Bishop.
FRANK DU MOULIN, LL.D., Bp. Coadj.

The Laymen's Missionary Movement in Cleveland

UNDER THE management of the local organization of federated churches, the Laymen's Missionary Movement held possession of Cleveland three days, beginning Sunday, February 8th, and if numerous conferences, packed houses, and earnest sermons and addresses are indications of interest, the cause of general missions has received a great uplift and inspiration in Cleveland. On Sunday the ministers of the more than two hundred denominational churches exchanged pulpits, each preaching on the subject, "The World's Challenge to a United Church." While the rectors of the Cleveland parishes did not exchange pulpits, and none omitted their stated services, they united in the promotion of a missionary mass meeting at St. Paul's on Sunday evening, at which the Bishop of the diocese presided, and presented the speaker, Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, whose subject was "Every Christian's World-Field and Opportunity." On Monday evening there was another great mass meeting in the first Baptist Church, at which Mr. Robert E. Speer, secretary of the Presbyterian board of missions, was the chief speaker, and at a dinner in the parish house of Epworth Methodist church on Tuesday evening, attended by nearly five hundred men, several addresses were made, the principal being one by Mr. White, in which he stated that during the seven years' existence of the Laymen's Missionary Movement in Canada and the United States, the total increase of offerings for Church

SCHOOL TEACHERS

Also Have Things to Learn

"For many years I had used coffee and refused to be convinced of its bad effect upon the human system," writes a veteran school teacher.

"Then years ago I was obliged to give up my much-loved work in the public schools after years of continuous labor. I had developed a well defined case of chronic coffee poisoning.

"The troubles were constipation, flutterings of the heart, a thumping in the top of my head and various parts of my body, twitching of my limbs, shaking of my head and, at times after exertion, a general "gone" feeling, with a toper's desire for very strong coffee. I was a nervous wreck for years.

"A short time ago, friends came to visit us and they brought a package of Postum with them, and urged me to try it. I was prejudiced because some years back I had drunk a cup of weak, tasteless stuff called Postum which I did not like at all.

"This time, however, my friend made the Postum according to directions on the package, and it won me. Soon I found myself improving in a most decided fashion.

"The odor of boiling coffee no longer tempts me. I am so greatly benefited by Postum that if I continue to improve as I am now, I'll begin to think I have found the Fountain of Perpetual Youth. This is no fancy letter but stubborn facts which I am glad to make known."

Name given by Postum Co., Battle Creek, Mich. Write for a copy of "The Road to Wellville."

Postum now comes in two forms:

Regular Postum—must be well boiled.

Instant Postum—is a soluble powder.

A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage **instantly**. Grocers sell both kinds.

"There's a Reason" for Postum.

Books by the Bishop of Vermont

ARTHUR C. A. HALL, D.D.

SPIRITUAL INSTRUCTIONS

Paper, .40; by mail .43.

THE WORK OF THE HOLY SPIRIT

Illustrated by New Testament Symbols.
.90; by mail .96.

LETTERS TO MY GOD CHILDREN

In Explanation of the
Church Catechism

Paper, .25; by mail .30.

INSTRUCTIONS AND DEVOTIONS ON THE HOLY COMMUNION

Paper, .12; by mail .13.

MEDITATIONS ON THE CREED

.50; by mail .55.

MEDITATIONS ON THE LORD'S PRAYER

.50; by mail .55.

THE EXAMPLE OF THE PASSION

Five Meditations. .35; by mail .38.

SOME HINTS FOR LENT

2.00 per hundred.

THE WORDS FROM AND TO THE CROSS

Meditations for Holy Week and Good Friday. .60; by mail .65.

THE SAINTLY LIFE

Notes and Hints for Meditation on the Epistle to the Phillipians. .25; by mail .28.

SELF-DISCIPLINE

Six Addresses. Paper, .25; by mail .28.

REASONABLE FAITH

Four Sermons on Fundamental Christian Doctrines. .20; by mail .23.

THE GOSPEL WOES

Lent Lectures. Paper, .25; by mail .28.

CONCERNING CHRIST AND THE CHURCH

Notes for Meditation on St. Paul's Epistle to the Ephesians. .20; by mail .23.

PAIN AND SUFFERING: Their Place in the World

Paper .10; by mail .11.

CHRISTIAN UNITY

Paper .10; by mail .11.

MEDITATION ON THE OFFICE AND WORK OF THE HOLY SPIRIT

By the Rev. J. G. H. BARRY, D.D. 1.50;
by mail 1.60.

THE OPERATION OF THE HOLY SPIRIT

By the late F. C. EWER, D.D. .50; by
mail .57.

THE YOUNG CHURCHMAN CO.,

MILWAUKEE, WIS.

work, parochial, domestic, and general, had been \$40,000,000. The movement is to take form in Cleveland in a general every member canvas in March.

OREGON

CHARLES SCADDING, D.D., Bishop

Portland Churchmen Care for Unemployed Men

IN ORDER to show their interest in the condition of the unemployed, a matter of serious concern in Portland as well as in other cities on the Pacific coast, the men of St. Stephen's Pro-Cathedral (the Very Rev. H. M. Ramsey, Dean), have been providing food on Saturday nights for the past month for men out of work, free of charge. They have been able to feed on an average a thousand men a night, and have assisted many in need of clothing.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Annual Meeting of the Daughters of the King—Other News

THE ANNUAL meeting of the Pittsburgh assembly of the Daughters of the King took place on Friday afternoon and evening, February 13th, at St. Peter's Church, Pittsburgh. At the afternoon session addresses were made by the Rev. Drs. Ward and Wightman on the relation of the order to the rector and the parish. In the evening reports from various branches were presented. The election of officers resulted as follows: President, Mrs. G. M. T. Taylor; Corresponding Secretary, Mrs. Clare Case; Recording Secretary, Miss Crosby; Treasurer, Miss Mary C. Barnett. Many chapters sent representatives, and the attendance was large, in spite of the fact that the day was, perhaps, the stormiest of the winter.

THE WOMAN'S AUXILIARY and the Junior Auxiliary have displayed great activity this season. New branches have been organized in outlying parts of the diocese, and the educational secretary has been very busy with mission study classes in the city and suburban parishes. A missionary plan for Lent has been adopted, to be used simultaneously by all parish branches. Six objects for study and work and gifts have been selected for the six weeks, namely, Mountain Hospital at Sewanee; Alaska; Tokyo; Hankow; Wyoming; and St. Margaret's Memorial Hospital, Pittsburgh. At the close of Lent gifts from all the branches will be gathered together, and shipped to the various beneficiaries.

ON FEBRUARY 12th, Lincoln's birthday, a patriotic service was held at noon at Trinity Church, Pittsburgh, when an address was made by Hon. Joseph Buffington of the United States court, his subject being "The Religious Side of the Life of Abraham Lincoln."

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

New Parish House Opened at Providence—Meetings of Sunday School Associations

ON TUESDAY, February 10th, the new parish house of the Church of the Epiphany, Providence (the Rev. Henry Bassett, rector), was formally thrown open to the public; the nature of the occasion being a bazaar and entertainment. The rector of the parish could not be present on account of a sudden illness, but sent a letter of congratulation, which was read. Bishop Perry said that the fine parish house was not for the parish only but for all people; a means whereby the parish might be a Christianizing force to the whole community. Alderman John Kelso, and the senior warden, Hon. Edward D. Bassett, also made remarks, both emphasizing the teaching power of the modern parish house in making better citizens and better

Christians. This parish house is a beautiful stone building of two stories and a high basement. It is connected by a cloister with the present wooden church, but is so arranged that it can be connected with the new stone church when that shall be built.

THE WINTER MEETINGS of the district Sunday school associations were held on successive days, so as to get the benefit of the illuminating addresses of Miss Frances Withers of Yonkers, N. Y. The session of Newport county association was held at Emmanuel Church, Newport, on Monday, February 9th. At the afternoon session the Rev. George Vernon Dickey, rector of St. George's Church, presided. Arrangements were made for the service of presentation of the Easter offering, and a conference held on "The Church, the Home, and the School," conducted by the Rev. Stanley C. Hughes. The Rev. Anson B. Howard, rector of St. Paul's Church, Portsmouth, spoke on how to interest parents in the general management of the school, and Deaconess Julia of St. John's Church spoke, emphasizing the importance of the Holy Eucharist as the chief service for children. A devotional service was conducted by the Rev. Dr. Porter, rector of the parish, then came election of officers, and the address by Miss Withers. The northern district association held its session in Emmanuel Church, Manville (the Rev. Eric F. Toll, rector), on Tuesday evening, February 10th. The Rev. Samuel M. Dorrance, rector of St. George's Church, Central Falls, presided, and delegates from every church in the district were present. The principal speaker was Miss Withers of Yonkers. The Providence district association met at All Saints' parish house, Providence (the Rev. Arthur M. Aucock, D.D., rector), on Wednesday, February 11th, Miss Withers again delivering her valuable address on "The New Method of Teaching the Catechism."

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Work of Law and Order League—Archdeacon Webber's Missions—Other News

IN KEEPING with the activities of the Law and Order League of the city of Charleston, a large mass meeting was held on Friday night, February 6th, with a special speaker on the race track evil. The presiding officer was again a Churchman, a priest of the Church, the Rev. Walter Mitchell, rector of Porter Military Academy, and the speaker for the occasion was Mr. Walter P. Corbett of Jacksonville, who told of the winning fight made in Florida to get rid of this element. Mr. Corbett is himself a Churchman, and was the leader of the movement to get rid of the race track and its followers in the state of Florida. He told in a strong and interesting way of their successful fight to accomplish this end. An attempt was made to stampede the mass meeting by a number of the followers of the track who were present, getting up and walking out at a concerted moment, but it did not succeed. In connection with this it is interesting to note that the Ladies' Auxiliary to the League has as its president and first vice-president Churchwomen; one, the wife of a prominent physician, and the other, the wife of one of our clergymen. It is also interesting to note that several of the leaders in this movement have in the last few days received anonymous letters, threatening them with being dynamited if they do not give up the fight.

ARCHDEACON WEBBER has just concluded two very successful missions in the diocese. The first was held at St. Mark's Church, Chester, and the second at St. John's Church, Charleston, S. C. In both places large congregations greeted the missioner, and much good is expected to result. In Charleston the missioner delivered his famous sermon-

lecture on the Passion Play. It was delivered at St. Luke's, a church seating over one thousand people, and it was crowded to capacity. The final service of the Charleston mission was held January 8th at St. John's.

THE FIRST SERVICE was held in the new St. Timothy's Church, Columbia, on Sunday,

FOOD VALUE NOT IN WEIGHT

IS WHAT WE DIGEST, NOT WHAT WE EAT, THAT MAKES A FOOD NOURISHING AND WHOLESMIE

The Housewives' League is a national movement organized to uphold the enforcement of laws which effect food supplies, the family health, the cost of living and to secure further legislation to protect the home from impure, mis-branded foods. Their platform is educational and far reaching. Among the things its members are requested to insist upon are: (1) Full weights and measures; (2) Cleanliness in the handling of food; (3) No contamination from dirt, flies or other infections; (4) Honest labels on canned and bottled foods; (5) Perfect sanitary conditions of markets, groceries and bakeries.

These are only a few of the important planks in their platform upon which they are waging the campaign for pure foods and sanitary conditions in food factories, all of which deserve the unqualified support and encouragement of the public. There is danger of misapprehension regarding the scope of the meaning of the first plank of the platform regarding weights. When a housewife buys a pound of butter, she should be assured that she will get a full pound, and not nine tenths of a pound.

In the case of prepared foods, however, the application of such a law would work great injustice and could not possibly be of any benefit to the consumer. The nutritive value of a food depends upon its digestibility. The body can get no real nutriment from that part of the food that is not digested, no matter what its weight may be. It is what we digest and not what we eat that builds muscle, bone and brain. In the case of the shredded wheat biscuit, for instance, the value of the food lies in the shredding process which is unique among all the processes ever devised for making the whole wheat grain digestible. This process is covered by patents and is the work of a student of dietetics who devoted years to the development of a whole wheat food which would be completely taken up and converted into healthy tissues, bone and brain. By this process the whole wheat grain is first steam-cooked, until the starch granules in the center of the wheat are completely broken down and rendered soluble. While the grains are yet soft they are drawn out into filmy porous shreds and formed into little loaves. These loaves are then twice baked in ovens at a high temperature.

This baking makes the shreds light and porous without the use of yeast or chemicals of any kind. The baking also dextrinizes the starch, rendering it more easily digested. The porous shreds expose a vast surface to the action of the saliva and the other digestive fluids. Being very porous the shreds are also quickly penetrated by the digestive juices. The crispness also encourages thorough chewing therefore a thorough mixing with the saliva which is the first process in digestion.

They are deliciously nourishing for breakfast with hot milk or cream, or for any meal eaten in combination with stewed prunes, sliced bananas, canned or preserved fruits of any kind.

February 8th. It was the occasion for great rejoicing for the devoted and energetic rector, the Rev. W. S. Poyner, and his co-workers. All of the clergy of the city were present and participated in the service. The Bishop preached. Altogether it marks a new day in the life and work of this interesting parish.

A SECOND large class since the first of December has been presented by the Rev. Harold Thomas at St. John's Church, Florence. This brings the total presented in the last two months to eighty-five. It is understood that he is preparing a third class, to be ready as soon as the Bishop finds it possible to make an extra visitation.

COLUMBIA CONVOCATION held its regular winter meeting the week ending February 7th in Bennettsville, at St. Paul's Church.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.

Rev. Dr. Bradner Visits Various Places—Other News

THE REV. DR. LESTER BRADNER of the General Board of Religious Education visited Cincinnati on February 6th, and made an address at Calvary Church, Clifton, at which time the Cincinnati Sunday School Institute was reorganized with the following officers: President, Rev. Guy Emery Shipler, rector of the Church of the Epiphany, Walnut Hills; Vice-President, Mrs. Guy Mallon, Mt. Auburn; Secretary, Miss Mary Emerson, College Hill; Treasurer, Mr. Theodore Kraft, Jr., North Side. Dr. Bradner visited Columbus on Saturday, February 7th, and on Septuagesima was in Dayton, addressing the Sunday school teachers at both places.

THE FIFTH ANNIVERSARY of the pastorate of the Rev. Francis H. Richey at the Church of the Good Shepherd, Norwood, was observed with a parish reception, and the presentation to the rector of an easy chair and a set of sectional book cases.

DURING THE month of January the City Mission Society of Cincinnati held thirty-one services in eight different public institutions, with an attendance of 1,005; had four funerals and six baptisms. This work is done with half the time of one clergyman, two-thirds of the time of another, and one afternoon a week from another. At least 3,500 persons in hospitals and other institutions have been visited.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Bishop Osborne in Texas—Other News

BISHOP OSBORNE hoped to be able to spend the winter at work in his diocese, having been so much better in health all the fall, but as the cold, damp weather came on he was obliged to give up his work, and by advice of his physician, to seek a warmer and dryer climate. Accompanied by his cousin, Miss Deere, he has gone to Galveston, Texas, for the month of February and part of March. He expects to return in time for Easter, and will visit all the places not yet visited before the annual convention, which meets in May. Letters will be forwarded or may be sent direct to Galveston, Texas.

ST. PAUL'S PARISH, Alton, is making considerable progress under the Rev. Arthur Goodger. The new parish house is almost completed, and is beautiful in style and architecture, and more than half paid for. Trinity chapel, the mission of the parish in North Alton, has been freshly painted and has new steps and picket fence.—A SUBSTANTIAL little mission hall has been built at the mining town of Glen Carbon, and another is to be

built as soon as the weather permits in Ridgeley, a suburb of Springfield.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Meetings of the Knoxville and Nashville Convocations—The Bishop's Pastoral Letter

THE SEPTUAGESIMA meeting of the convocation of Knoxville was held at St. Luke's Church, Cleveland, February 10th to 12th. The opening sermon was preached by the Rev. Loaring Clark of St. Paul's Church, Chattanooga, who also conducted the devotional hour on Wednesday and Thursday mornings. One of the subjects appointed for discussion at this meeting was that of additional Episcopal supervision for Tennessee. The sentiments expressed were unanimously in favor of giving the Bishop such assistance as he might desire, and a resolution was adopted expressing the opinion of convocation that the various parishes and missions in Tennessee should be willing to increase their payments toward the general expenses of the diocese by amounts sufficient to provide for the cost of additional Episcopal supervision. The essay was read by the Rev. W. C. Whitaker, D.D., of St. John's Church, Knoxville, on the subject, "The Gospel of Christ." At the general missionary service on Wednesday night addresses were given on the subject, "Our Missionary Enterprises," under three sub-heads: (a) "In Tennessee," by Archdeacon W. S. Claborne; (b) "Under the flag outside of Tennessee," by the Rev. Loaring Clark; (c) "In foreign lands," by the Rev. W. C. Whitaker, D.D. The Rev. Thomas S. Russell was elected Dean of convocation, and the Rev. Walter C. Whitaker, D.D., secretary and treasurer.

THE PRE-LENTEN MEETING of the convocation of Nashville convened at Pulaski, February 10th, in the Church of the Messiah (the Rev. Aimison Jonnard, rector). Papers

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Gilbert Sheldon was one of the most prominent, if not the most prominent, Churchman of the period of the Restoration. The intimate friend of King Charles I., he was called upon under Charles II., to assist Lord Clarendon in the reorganization of Church and State after the great Rebellion. He was also one of the most distinguished Wardens of All Souls' College, Oxford. He built at a cost of £100,000 of our money the famous Sheldonian Theater at Oxford, employing Christopher Wren as architect, and thus bringing him to fame. It is quite extraordinary that his Life has not been written long ago. Sheldon was, from 1636 to 1680, Rector of Ickford, in the diocese of Oxford; and it is not inappropriate that Mr. Vernon Staley, who now holds the benefice, should give to the Church of England this account of one of her most loyal and devoted servants. The work is profusely illustrated, mostly from co-temporary sources.

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were read by the Rev. Dr. A. H. Noll on "The Functions of the Laity," and by the Rev. S. C. Hughson, O.H.C., on "The Value of the Revival of Religious Orders in the American Church," and interesting discussions followed in each case. The Rev. W. E. Dakin of the Church of the Advent, Nashville, preached the first sermon of the convocation, the Quiet Hour was conducted by the Rev. W. B. Capers of Columbia, and the convocation sermon was preached by the Rev. R. I. Raymond of Sewanee. Reports were made by the various members engaged in missionary work, and Archdeacon Windiate gave a short report of advanced work, reporting all points cared for, three young men recently ordained taking up work in the field. He reported the purchase of land on Paradise Ridge for a chapel, arrangements proposed for a tuberculosis camp at Monterey in connection with the work under Miss Elizabeth Whitmore, and the further advance in the West Nashville Settlement, removal having been made to a nine-room house, with Mr. David H. Warnes, a candidate for Holy Orders, in charge, where evangelistic services have been opened; classes in carpentry, domestic science, sewing, etc., are progressing, and the interest in the clinic continues, with increased attendance. Miss Broadwell, a Churchwoman of Franklin, Tenn., is the nurse, the Daughters of the King supporting the work. The convocation closed with missionary addresses by the Rev. W. B. Capers, and the Rev. McVeigh Harrison, O.H.C. The next meeting will be held in October at Winchester.

THE BISHOP has issued a Pastoral Lenten letter, withdrawing his request for a Bishop Suffragan, suggesting in lieu thereof a Bishop Coadjutor and division of the diocese; he also discourages celebrations of the Holy Communion on Maundy Thursday nights or Good Friday, and recommends admission of unconfirmed, outside the Anglican Church, to Communion.

WASHINGTON

ALFRED HARDING, D.D., Bishop

The Mid-Winter Bible Conference—Church Orphanage Association Cares for Many Children

THE MID-WINTER Bible conference was held in Washington, from February 8th to 15th. Addresses were made each day in the First Congregational Church, the Church of the Epiphany, and the New York Avenue Presbyterian Church, by the Rev. G. Campbell Morgan, D.D., of Westminster Chapel, London; the Rev. William Souper, D.D., of the Presbyterian Church in Scotland; the Rev. Frank N. Palmer, D.D., of Indiana; Mr. S. D. Gordon author of *Quiet Talks on Power*, and *Quiet Talks on Prayer*; the Rev. Camden M. Coborn, D.D., of Pennsylvania; the Rev. John Henry Jowett, D.D., of New York City; the Rev. John McNeill of Toronto, and the Rev. Floyd W. Tomkins, D.D., of Holy Trinity, Philadelphia. Large congregations have attended all the meetings.

THE CHURCH ORPHANAGE ASSOCIATION of St. John's parish, Washington, has between eighty and ninety children, from all over the diocese, cared for during the last forty-four years by Sister Sarah, who has never received any remuneration for her services. The buildings are packed to overflowing, and the ladies are anxious to add to the building. Anyone caring to assist can address Mrs. Arthur T. Brice, 1711 M street, N. W., Washington, D. C.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

G. F. S. Conference at Webster

THE NEIGHBORHOOD CONFERENCE of the Worcester division of the G. F. S. was held at the Church of the Reconciliation, Web-

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Being short Counsels and Meditations for one month, from the works of St. Francis de Sales, with a Preface by the ARCHBISHOP OF YORK.

The books previously published in this list are as follows:

THE WISDOM OF THE SIMPLE

Being the Golden Sayings of Giles of Assisi. Translated by the Rev. T. A. LACEY.

A BUNCH OF PANSIES

Poetical Thoughts Gathered in the Garden of God.

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Selections from the Writings of the late BISHOP WILKINSON.

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ster, on February 7th. In spite of the weather, the meeting was the best attended for years. After a service in the church, conducted by the rector, the Rev. S. W. Lindsay, the business session was held at the home of Mrs. Bartlett, where five minute reports from the various branches were read. Miss Stevens of Clinton then gave an address on "How to Think," which was filled with many helpful, practical suggestions for every-day living.

WESTERN MICHIGAN

JOHN N. McCORMICK, D.D., Bishop

Eighth Anniversary of Bishop McCormick's Consecration

THE EIGHTH ANNIVERSARY of Bishop McCormick's consecration was observed Saturday, February 14th, by a celebration of the Holy Communion in St. Mark's Pro-Cathedral, Grand Rapids, the Bishop being celebrant, assisted by the Very Rev. Francis White. The service was attended by the city clergy, the Bishop's family, and a few friends. After the service an informal breakfast was served by Dean and Mrs. White in the parish house, to ten persons. Judge W. J. Stuart made a few appropriate remarks dealing with reminiscences concerning the selection of Bishop McCormick, first as rector of St. Mark's Church, and afterwards as Bishop of the diocese.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Rev. Dr. Regester Well Treated by Vestry of St. Paul's Church, Buffalo

THE VESTRY of St. Paul's Church, Buffalo, has made the late rector, the Rev. J. A. Regester, D.D., *rector emeritus*, granted him the use of the rectory, and settled a substantial income upon him for the remainder of his life.

CANADA

News of the Dioceses

Diocese of Montreal

THE DIOCESAN SYNOD opened Tuesday, February 10th, with the usual service in Christ Church Cathedral, Montreal. The preacher was Archdeacon Longhurst. The business session opened in the afternoon in the Synod Hall. Bishop Farthing's charge was the first item on the programme. A strong plea was made for better support from the laity, for he felt that if finances were not improved next year, the stipends of the clergy would have to be reduced. The Bishop spoke of a plan by which, if a home were procured in some good educational centre, the sons of the clergy might be educated at small cost, and if the plan proved successful with the boys it might be extended to the girls. A strong plea was made at the second day's session for the superannuation fund, and Synod was asked to double the grant for that purpose. After some discussion on the various clauses of the report it was decided that the grant should be \$400 per year after ten years service, increasing by \$10 for each succeeding year of service but with a limit of \$800.—ON ACCOUNT of structural weaknesses which have developed in St. Martin's Church,

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Montreal, it has been decided to discontinue the use of the building for Church purposes until the actual condition of affairs is determined by expert engineers.

Diocese of Toronto

BISHOP SWEENEY and a number of the city clergy were present when the basement of the new church of St. Mary the Virgin was opened February 11th.—A SPECIAL service was held in St. James' Cathedral, Toronto, February 10th, when Miss Hamilton, a niece of the Bishop of West Japan, the Rt. Rev. Heber Hamilton, was taken leave of, on her departure to take up missionary work under her uncle. She is a graduate of the Deaconess and Missionary Training House, Toronto,

Diocese of Rupert's Land

THE NEW St. Matthew's Church, Brandon, was opened February 11th. The Primate, Archbishop Matheson, conducted the dedication service. Bishop Harding of Qu' Appelle, and Bishop de Pencier of New Westminster, both former rectors of St. Matthew's, were present.

The Magazines

HOW THE Ford \$5 a day payroll plan impresses a trained observer in the field of social and industrial betterment may be learned from a timely article in the February magazine number of *The Survey*. It is written by John A. Fitch of the editorial staff of that periodical which is devoted to the movements for social advance. Mr. Fitch studied the scheme on the ground and writes enthusiastically about it.

SEVERAL millions of people every day visit the movies; therefore playwrights and men of letters are taking an interest in this form of amusement. Richard Harding Davis describes in the March *Scribner* a trip which he and Augustus Thomas and a party of players made to Santiago in Cuba to reproduce in its original setting Davis's story *Soldiers of Fortune*.—HENRY REUTERDAHL, the artist, accompanied the American fleet through the Strait of Magellan, and he will reproduce three of his paintings in colors, entitled "With the Navy."—GEORGE HALL GEROULD, who contributes the story of a reformed gambler, is a member of the Princeton faculty and husband of Katharine Fullerton Gerould, author of *Vain Oblations* and other stories which have appeared in *Scribner's*.

FOCUSSED SUNSHINE

IRRIGATION by sun power has been tried in Egypt, but the experimental work was interrupted last year because the soldering on the joints of the copper boilers melted under the heat. Reference is made to the subject in the report by Mr. Vice-Consul Geary on the trade of Alexandria during 1912. It appears that a remedy has been found for the melting of the solder, and the inventor, as Mr. Geary says, believes that the gradual substitution of sun power for coal in irrigation and other works will eventually effect an enormous economy. Sun power is reported to be already in successful use in California. By means of an enormous reflector, made up of some 1,788 mirrors, the sun's rays are focussed upon a boiler which produces steam pressure sufficient to work a pumping-plant. The concentrated heat of the sun in such an apparatus is powerful enough to smelt copper, and a pole of wood if passed across the reflector would burst into flame as a match does, or ought to, when struck. The cost of such an apparatus, however, must be heavy. Another device has been tried at Philadelphia, in which instead of a single boiler a number of small boilers are used.—*Statesman*.

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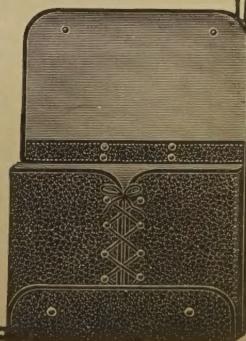
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